॥ श्रीः ॥

MANUSAṀHITĀ

CHAPTER I

Edited with

Introduction, Prose-order, Bengali Translation, English Equivalents, English Translation (of Bühler), English Explanation, Kullūka Bhaṭṭa's commentary with English Explanations of the same, Extracts from the commentaries of Medhātithi, Govindarāja, Nārāyaṇa, Raghavānanda and others, Miscellaneous Notes, Appendices, etc.,

BY

Prof. Ashokanath Shastri,

Vedāntatīrtha, M. A. (Gold Medalist)

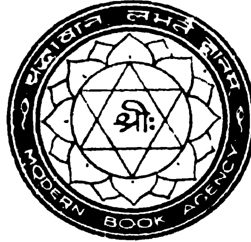
Premchand Roychand Scholar, Mouat Medalist and Eshan Scholar, Sometime Lecturer in Sanskrit and Bengali—Ashutosh, Hooghli and Presidency Colleges, Lecturer and Examiner in Sanskrit, Calcutta University,

In Collaboration with

Prof. Sarojendranath Bhanja,

Kāvya-Purāṇatīrtha, Sāhityaśāstrī, M. A.,

Senior Professor of Sanskrit, Maharaja Manindra Chandra College, Calcutta.



MODERN BOOK AGENCY

10, College Square, Calcutta

Published by
D. C. BASU, Vāṇīvinoda,
10, College Square,
Calcutta.

PUBLISHERS' PREFACE

The present edition of the Manusaṁhitā, Chapter I, was prepared by Prof. Sarojendranath Bhanja, M.A., under the guidance and direction of Pandit Ashokanath Shastrī. We are thankful to the latter for having thoroughly revised this edition.

July, 1945. **Modern Book Agency**

Printed by
AJIT KUMAR BOSE, B.A., Bhāratībhūṣaṇa
SAKTI PRESS,
27-3B, Hari Ghosh St., Calcutta.

॥ श्रीः ॥

INTRODUCTION

(1) *The Smṛti Literature*—The word Smṛti is generally applied to all ancient orthodox non-Vedic works, such as the grammar of Pāṇini, Śrauta, Gṛhya and Dharma Sūtras, the Mahābhārata, the Manusaṁhitā, Yājñavalkya Saṁhitā and others. In a more restricted sense, however, Smṛti means Dharmaśāstra (धर्मशास्त्रं तु वै स्मृतिः" —Manu II. 10) like Manu, Yājñavalkya, Āpastamba, etc. These Dharmaśāstras or Saṁhitās are generally metrical recasts of their corresponding works of Sūtra-type. Thus the Āpastamba Saṁhitā is a versified recast of the Āpastamba Sūtra. These Dharmaśāstras deal with all the problems concerning our social, moral and spiritual life, the daily duties of our everyday life and thus are essentially religious in character and are not profane treatises on mere law. They are the guide in the path of our duty and instruct us on the secret of true living in this world.

(2) *Names and the Number of the Dharmaśāstras*—We can rightly guess that in ancient times the works on Dharmaśāstra were scanty. Thus Gautama does not mention the name of any author on Dharmaśāstra (excepting Manu) though he speaks of the Dharmaśāstras. Baudhāyana mentions seven authors on Dharma and Vaśiṣṭha five. Āpastamba mentions ten. Yājñavalkya is the first writer who enumerates in one place twenty expounders of Dharma. The stanza as read in the Yājñavalkya Saṁhitā (Trivendrum ed.) runs thus :—

वक्तारो धर्मशास्त्राणां मनुर्विष्णुर्यमोऽङ्गिराः । वसिष्ठदक्षसंवर्तशातातपपराशराः ॥४॥
आपस्तम्बोशनोव्यासाः कात्यायनबृहस्पती । गौतमः शङ्खलिखितौ हारीतोऽत्रिरहं तथा ॥ ५ ॥
याज्ञवल्क्यसंहिता, Ch. I.

The Vṛddhagautamasmṛti (Jīvānanda, Part II. pp. 498-99) mentions 57 Dharmaśāstras. The Prayogapārijāta as quoted in

Vīramitrodaya enumerates 18 principal Smṛtis, 18 Upasmṛtis and 21 other authors on Smṛti.

(3) *The Manusaṁhitā*—Of all the works on Dharmaśāstra the Manusaṁhitā stands pre-eminent. Both in respect to its antiquity and the faithful representation of the Vedic injunctions, the Manusaṁhitā commands universal reverence of all teachers of law. For many centuries the book has exercised indisputable authority on the Indo-Aryan settlers of India and it has been respectfully cited as authority by all the great Indian savants like Śabarasvāmin, Kumārila Bhaṭṭa, Śaṅkarācārya and others. The Tāṇḍyamahābrāhmaṇa declares that the advice of Manu is salutary like medicine (See Kullūka's Commentary, St. 1).

(4) *The Title of the Book criticized*—The title Manusaṁhitā implies that Manu is the author of the book. But there are two verses in the first chapter (St. 59, 119) which clearly establishes Bhṛgu's authorship of the book. Thus in verse 59, Manu transfers the work of expounding the Institutes of the sacred Law to Bhṛgu, one of his ten mind-born sons. In verse 119 Bhṛgu entreats the sages to listen from him the Śāstra as told him by Manu.

Again, in verse 60 of the first chapter, and verse 1 of the fifth Bhṛgu is referred to in the third person ; moreover, there is a verse in the beginning of the Manusaṁhitā which has not been accepted by Medhātithi, Kullūka and others, but referred to by Govindarāja Nārayaṇa and Rāghavānanda. The verse runs thus—"स्वयम्भुवे नमस्कृत्य ब्रह्मणेऽमिततेजसे। मनुप्रणीतान् विविधान् धर्मान् वक्ष्यामि शाश्वतान् ॥" – As this verse contains an invocation of the Self-existent Brahman, and a promise to explain the laws taught by Manu, it indicates (according to Govindarāja) that some pupil of Bhṛgu recites the work which had descended to him through an unbroken line of teachers.

In view of these facts, we can say that there is a triple exordium instead of a double one in the book and that our Manusaṁhitā

does not contain the original words of Bhṛgu, but a recension of his recension such as it had been handed down among his pupils.

According to the orthodox view, however, the reference to Bhṛgu in the third person is not a convincing proof of a triple exordium because it is customary with all great teachers to refer to themselves in the third person. ("प्रायेण आचार्याणामियं शैली यत् स्वाभिप्रायमपि परोपदेशमिव वर्णयन्ति" – See Kullūka, verse 4). Thus the present Manusaṁhitā is the recension of Bhṛgu himself.

(5) *Manu—the Author*—Manu is a figure of hoary antiquity. In the Ṛgveda he is spoken of as the father of mankind and the first being to offer sacrifice. In the Tattirīyasaṁhitā (III. 1. 9. 4) and the Aitareya Brāhmaṇa (V. 14) we have the story of Manu dividing his wealth among his sons, and of the exclusion of his son Nābhānediṣṭha. The Śatapatha Brāhmaṇa tells the story of Manu and the deluge. According to Paurāṇic account, Manu is the son of Virāṭ and is regarded as the representative man and father of the human race. He is called Svāyambhuva Manu, the first of the 14 Manus who successively created and ruled over the beings of the earth. Being the father of mankind, Manu is considered as the founder of social and moral order as a ruler of men and as a seer to whom sacred texts were revealed, as the inventor of sacrificial rites and the author of legal maxims. Thus the Veda frequently alludes to Manu as the inventor of sacrificial rites.

(6) *Manu-smṛti—a Recast of an Ancient Mānava Dharmasūtra*—Professor Max Müller is regarded as the first exponent of the theory that Manusmṛti is a recast of an ancient Mānava Dharma-sūtra. The existence of Dharmasūtras can be reasonably surmised from the tradition of the Mīmāṁsā school which declares that originally each Vedic school or 'Caraṇa' possessed a peculiar work on Dharma. The date of the Dharmasūtras can be placed between 600-200 B. C., and it is certain that the metrical Smṛtis are later than these Dharma-sūtras because the former is written in

Anuṣṭubh metre which is rare in the Sūtra period. As the metrical Smṛtis are later than the Dharmasūtra it is probable that each of them is based on a particular Dharmasūtra, and the Mānava Dharmaśāstra in particular may be considered as a recast and versification of the Dharmasūtra of the Mānava Sūtracaraṇa, a sub-division of the Maitrāyaṇīya school, which adheres to a redaction of the Black Yajur-Veda. Unfortunately the Mānava Dharmasūtra is a lost work ; but there are some passages in the Vaśiṣṭhasmṛti (IV, 5-8) which prove the former existence of a Mānava Dharmasūtra. The Sāṅkhāyana Gṛhyasūtra and Kāmandakī possibly refer to the same. Professor P. V. Kane, however, does not take this theory as proved on the materials so far available. (See History of Dharmaśāstras, Vol. I. p. 79—85—Kane.)

(7) *Vṛddha Manu and the Recasts of Manusmṛti*—The extant Manusmṛti is divided into twelve chapters and contains 2694 stanzas. Some scholars are of opinion that the present Manusaṁhitā has undergone several recasts. On this point Kullūka has quoted Medhātithi on I. 58 who quotes the tradition of Nārada. But this theory cannot be fully supported for the reasons given by Prof. P. V. Kane. We quote from him below :—"This does not seem likely and the evidence adduced in support of the theory that the Manusmṛti suffered several recasts is quite inadequate for the purpose. The occurrence of several conflicting passages can as well be explained on the theory of a single recast and it has also to be borne in mind, as Bühler points out, that Sanskrit writers down to the most recent times are in the habit of placing side by side conflicting opinions without actually preferring a particular view to others. The tradition of the Nāradasmṛti that the Śāstra of Manu was successively abridged by Nārada, Mārkaṇḍeya and Sumati Bhārgava, is not worth much, since it is merely intended to glorify Nārada's work. There are other traditions which ignore Nārada altogether or assign him a secondary position. The present

Manusmṛti is put into the mouth of Bhṛgu. Nārada's Smṛti is clearly based upon Manu, though the former diverges from the latter on many points. Bṛhaspati takes Manu as his text and amplifies the dicta of Manusmṛti. Angiras also looks upon Manusmṛti as most authoritative.

The quotations cited from Vṛddha-Manu and Bṛhan-Manu do not establish that the original Manusmṛti underwent many recasts. Quotations cited under these names are later than the Manusmṛti. Viśvarūpa (on Yāj. I. 69) quotes the views of Vṛddha-Manu on 'niyoga,' who allows it only to Śūdras. The Mītākṣarā quotes a verse from Vṛddha-Manu about the widow of a sonless man being entitled to all her husband's wealth, while Manu is silent on that point. The Mitākṣarā quotes a verse from Bṛhan-Manu also (on Yāj. III. 20). Mādhava quotes a verse from Bṛhan-Manu about 'Sapiṇḍa' and 'Samānodaka' relationship which are expansions of Manu (V. 60). The fact that many quotations ascribed to Manu in several works are not found in the extant Manusmṛti is explicable in several ways and not only by the theory of several recasts. For one thing, the authors quoting from memory may be found tripping. For example, in an inscription of the Bādāmi Cālukyas of the 7th century two verses that occur in most grants of lands are ascribed to Manu, but are not found in the extant Manusmṛti. No one can for a moment doubt that the extant Manusmṛti was an authoritative work in the 7th century. Therefore there is hardly any reliable evidence to support the theory that the Manusmṛti suffered several recasts." (Kane : History of Dharmaśāstra, pp. 149-50.)

(8) *Manusaṁhitā—its Relation with the Mahābhārata*—Professor Weber for the first time pointed out that the Mahābhārata contains not only a number of quotations from Manu but also a considerable number of verses, not attributed to Manu but included in the Dharmaśāstra. Professor Weber inferred from these that the existing Manusmṛti cannot have been extant in its present shape at the time

of the final redaction of the Mahābhārata. It, however, remains indisputable that the author or authors of the first, twelfth, and thirteenth parvans of the Mahābhārata knew a Mānava Dharmśāstra which was closely connected but not indentical with the extant Manusmṛti. We can reasonably guess of the existence of a work on Dharmaśāstra composed by or attributed to Manu, before the 4th century B. C.; and between the 2nd century B. C. and the second century A. D., the Manusmṛti was finally recast, probably by Bhṛgu. Thus the extant Mahābhārata is later than the extant Manusaṁhitā.

(9) *The Age of the Manusaṁhitā*—The age of the Manusaṁhitā is to be settled from external and internal evidences and also from the solutions of the *three* problems, viz., (*a*) whether there are earlier and later strata in the present Manusṁhitā (*b*) whether the Manusaṁhitā was recast several times or once only, (*c*) what relations exist between Manusaṁhitā and the Mahābhārata.

As the Bhāṣya of Medhātithi is the earliest extant commentary on the Manusaṁhitā—which was composed about 900 A. D., we can fix that date as the lowest limit of the age of Manusaṁhitā. Śaṅkarācārya who flourished between 686 A. D. and 720 A. D, frequently quotes the Manusmṛti in his commentary on the Vedānta-sūtras. Kumārilabhaṭṭa of 650 A. D. places Manu at the head of all Smṛtis. Śabarasvāmin, the commentator of the Sūtras of Jaimini, who cannot be placed later than 500 A. D. mentions the name of Manu. Bṛhaspati in numerous places has mentioned the name of Manu. It is an accepted view that the work of Bṛhaspati was composed before 500 A. D. In the Rāmāyaṇa also there are verses cited as from Manu which occur in the extant Manusmṛti. The Pratimānāṭaka also speaks of "Mānavīya-Dharmaśāstra" (V. 8). From all these data of the external evidence we can say that writers from the 2nd century onwards looked upon the extant Manusaṁhitā as the most authoritative Smṛti. It must have required several centuries for the book to acquire such a unique position. Therefore

we can conclude that the Manusaṁhitā had attained its present form at least before the 2nd century A. D.

From a perusal of the internal evidence we can say that the present Manusaṁhitā is much older than the Yājñavalkya Saṁhitā whose latest date can be assigned to the 3rd century A. D. with any show of reason. Thus the rules of judicial procedure are incomplete and awkward in Manu as compared with Yājñavalkya. Manu does not deal with evidence, ordeals legal definitions and the rights of widows—which are treated of in the Yājñavalkya. Hence the Manusaṁhitā will have to be placed some centuries earlier than the third century A. D. Again, in Ch X. 44 Manu mentions the Yavanas, Kāmbojas. Śakas, Pahlavas and Cīnas. This shows that the extant Manusaṁhitā could not be much earlier than the 3rd century B. C. The Yavana and Kāmboja people are mentioned in 5th Rock Edict of Aśoka. Also in its arrangements and rules the Manusaṁhitā is much in advance of the ancient Dharmasūtras. From all these things Dr. Bühler concluded that the extant Manusaṁhitā was composed between the second century B. C. and the second century A.D. But the question of the date when the original Manusaṁhitā, to which additions were made between the 2nd century B. C. and the 2nd century A. D., was composed presents very great difficulties. This question is intimately connected with the relation of the Mahābhārata with the Manusaṁhitā. We have seen in our previous remarks that the Manusaṁhitā was finally recast between the 2nd century B. C. and the 2nd century A. D. and that the extant Mahābhārata is later than the extant Manusaṁhitā.

Regarding the problem whether the Manusaṁhitā contains earlier and later strata, there can be no doubt on this point. The Manusaṁhitā contains many conflicting doctrines. Thus in Manu III. 12-13 a Brāhmaṇa is allowed to have a Śūdra woman as wife while in III. 14-19 it is emphatically stated that a Śūdra woman cannot be the wife of a Brāhmaṇa. In Ch IX. 59-63 Manu seems to permit

'niyoga' but immediately afterwards he strongly reprobates it (IX. 64-69). Again, in Manu V. 27-56 there are contradictory statements on flesh-eating. Hence it is extremely probable that the original Manusaṁhitā in verse had certain additions made in order to bring it in line with the change in the general attitude of the society on several points such as those of flesh-eating, 'niyoga,' etc. But all these additions must have been made before the 3rd century A. D., because the enlarged Manusaṁhitā is quoted by Bṛhaspati.

We have also seen that the Manusaṁhitā has not suffered several recasts. Considering all these things we can conclude *that between the 2nd century B. C. and the 2nd century A. D. the Manusaṁhitā was finally recast probably by Bhṛgu, or some disciple of his.*

Orthodox View—According to the Indian mode of calculation the date of the Manusaṁhitā as recast by Bhṛgu will be before 3000 B. C. Bhṛgu the brother of Vaśiṣṭha is certainly anterior to Vyāsa the author of the Mahābhārata and the great-grandson of Vaśiṣṭha. Vyāsa is known to have flourished at the end of Dvāpara and in the beginning of Kali. The Kali age began from the 18th of February 3102 B. C. Therefore we can reasonally assume that Bhṛgu recast the Manusaṁhitā before 3000 B. C.

(10) *The Commentators of the Manusaṁhitā*—The Manusaṁhitā has many commentators of whom Medhātithi, Govindarāja and Kullūka are the most famous and widely read. We give below a list of the commentators with their approximate dates :—

(1) Medhātithi—825 to 900 A. D.
(2) Govindarāja—1050 to 1100, or 1140 A. D.
(3) Kullūkabhaṭṭa—1150 to 1300 A. D.
(4) Nārāyaṇa—1100 to 1300 A. D.
(5) Rāghavānanda—later than 1400 A. D.
(6) Nandana—date unknown.
(7) Rāmacandra—date unknown.

Apart from these, Viśvarupa and Dharaṇīdhara also wrote commentaries on Manusaṁhitā—whose works are unfortunately lost to us.

(11) *Kullūkabhaṭṭa and his Commentary*—From the introductory verses of his commentary styled मन्वर्थमुक्तावली we learn that Kullūkabhaṭṭa came of a Vārendra Brāhmaṇa family of Bengal (Gauḍa) residing in Nandana and was the son of Bhaṭṭa Divākara. Kullūka wrote his commentary in Kāśī in the company of other Sanskrit Scholars (Pandits). It appears that Kullūka also composed a digest called "Smṛti-sāgara". In his commentary Kullūka has in many places quoted and vehemently criticized his predecessors Medhātithi and Govindarāja In fact, Kullūka has incorporated a great deal from commentaries of these two into his own work without acknowledgment. At the end of his commentary, Kullūka says that "Medhātithi's skill lay in expounding what texts were authoritative and of substance and what were not so. Govindarāja in concise words explained the hidden meaning of the brief text (of Manu), while Dharaṇīdhara had his own method of explanation which was independent of previous tradition ; and therefore he undertook to write a commentary that would clearly set forth the real meaning of Manu" (Kane). Compare "सारासारवचःप्रपञ्चनविधौ मेधातिथिश्चातुरो। स्तोकं वस्तु निगूढमल्पवचनाद्गोविन्दराजो जगौ। ग्रन्थेऽस्मिन् धरणीधरस्य बहुशः स्वातन्त्र्यमेतावता स्पष्टं मानवमर्थतत्त्वमखिलं वक्तुं कृतोऽयं श्रमः॥" Nevertheless the commentry of Kullūka is the most famous of all commentaries on Manu. Though he is not original, yet his writing is marked by brevity and lucidity. His answers are always to the point and he is never prolix. We quote below the excellent remarks of Dr Bühler on him :—"In spite of the asperity with which Kullūka repeatedly inveighs against his predecessor, he has not disdained to copy very large portions of the Manuṭīkā, sometimes *verbatim* and sometimes in very insufficient extracts, where the omissions make the meaning obscure. Moreover, even where the wording of the two commentaries differs, the influence of Govinda is distinctly visible.

Under these circumstances the value of the Muktāvalī is, since the recovery of Manuṭīkā, not very great, though it is undeniable that in certain cases Kullūka's independent remarks or criticisms of the earlier works are useful. Its great fame in India and its frequent occurence in the libraries of native lawyers in all parts of the Peninsula may be explained by the fact that it was written and approved at Benares, which town has, since remote times, been a most important literary centre and the chief source from which the Pandits draw their supply of books"—(S. B. E., p. cxxxi)

Kullūka's Introduction to his Commentary

गौडे नन्दनवासिनाम्नि सुजनैर्वन्द्ये वरेन्द्र्यां कुले
श्रीमद्भट्टदिवाकरस्य तनयः कुल्लूकभट्टोऽभवत् ।
काश्यामुत्तरवाहिजह्नुतनयातीरे समं पण्डितै-
स्तेनेयं क्रियते हिताय विदुषां मन्वर्थमुक्तावली ॥ १ ॥
सर्वज्ञस्य मनोरसर्वविदपि व्याख्यामि यद्वाङ्मयं
युक्त्या तद्बहुभिर्यतो मुनिवरैरेतद्द्व्याकृतम् ।
तां व्याख्यामधुनातनैरपि कृतां न्याय्यां प्रवाणस्य मे
भक्त्या मानववाङ्मये भवभिदे भूयादशेषेश्वरः ॥ २ ॥
मीमांसे बहु सेवितासि सुहृदस्तर्काः समस्ताः स्थ मे
वेदान्ताः परमात्मबोधगुरवो यूयं मयोपासिताः ।
जाता व्याकरणानि बालसखिता युष्मभ्यमभ्यर्थये
प्रामाण्यं समयो मनूक्तिविवृतौ साहाय्यमालम्ब्यताम् ॥ ३ ॥

हे पादिटीश्वरहितस्य सतां हिताय
मन्वर्थतत्त्वकथनाय ममोद्यतस्य ।
दैवाद् यदि क्वचिदिह स्खलनं तथापि
निस्तारको भवतु मे जगदन्तरात्मा ॥ ४ ॥

मानववृत्तावस्यां ज्ञेया व्याख्या नवा मयोद्दिष्टा ।
प्राचीना अपि रुचिरा व्याख्यातॄणामशेषाणाम् ॥ ५ ॥

Translation

1. Kullūka Bhaṭṭa, the son of Divākara Bhaṭṭa, was born in the land of Varendrī in Bengal, in a family called Nandanavāsin respected by all good men. By him, in company with other Pandits is being written for the benefit of the learned, this Manvarthamuktāvalī (the string of pearls of the meanings of Manu) in Kāśi (Benares) where the Ganges flows towards the north.

2. That I, with so meagre knowledge, venture to explain the words of the omnicient Manu, is for the reason that they have been explained many times by many great sages. And may He the Lord of everything, put and end to the rebirth of mine who out of regard for the words of Manu, is going to recapitulate those elucidations (of the ancients) as well as those reasonable portions of the moderners.

3. O Mīmāṁsā ! Many times you have been served by me ; Tarkas ! You are all my friends ; Vedānta, the guide to the knowledge of the Supreme Soul ! You have been attended by me ; Grammars ! A tie of friendship from childhood has grown up (between us). I entreat all of you to render assistance in this high time for explaining the words of Manu.

4. Accidentally, if ever there is any slip on my part who unaffected by faults like jealousy, etc., is going to lay out the import of Manu's words for the welfare of the good—then may the (Supreme) Soul of this Universe purge me (of those sins).

5. In this commentary on Manusaṁhitā I have invented a new explanation which though old is charming and which has been adopted by all (ancient) commentators.

SYNOPSIS OF CHAPTER I

St. 1—The sages approach Manu.

Sts. 2-3—They request Manu to speak on the sacred laws (धर्मं).

St. 4—Manu consents.

St. 5—Description of the Universe before creation.

Sts. 6-7—The Self-existent Supreme Soul appears and begins to create.

St. 8—First He creates waters.

St. 9—Then He creates the golden Egg and in that He himself is born as Brahmā.

St. 10—The meaning of the word—'Nārāyaṇa'.

St. 11—Brahmā is produced from the Supreme Soul. (See St. 9.)

St. 12—The Egg is divided into two halves.

Sts. 13-16—The creation of the heaven and the earth, the middle sphere, horizons, abode of waters, mind, egoism, the soul, five organs and this Universe.

St. 17—The meaning of the word 'Śarīra'.

Sts. 18-20—The creation of the great elements (Mahābhūtas) and their properties.

St. 21—Brahmā assigns the names, actions and conditions to all created beings according to the words of the Veda.

Sts. 22-27—The creation of gods, Sādhyas, sacrifice, the three Vedas, time and its divisions, planets, rivers, oceans, mountains etc., etc.

Sts. 28-30—Every being of this creation spontaneously adopt that course of action as first assigned by the Lord.

St. 31—The creation of the Brāhmaṇa, Kṣattriya, Vaiśya, and Śūdra.

Sts. 32-33—The creation of Virāj who creates Manu (the Author).

Sts. 34-35—Manu creates the ten great sages.

Sts. 36-41—These ten great sages create at the command of Manu Yakṣas, Rākṣasas, lightinings, clouds, monkeys, fishes birds, etc., etc.

Sts. 42-46—The divisions of creatures (1) born from the womb, (2) from the eggs, (3) from hot moisture, (4) from seeds.

St. 47—The meaning of the word 'Vanaspati'.

Sts 48-49—The various plants possess internal consciousness and experience pleasure and pain.

St. 50—This entire creation is nothing but terrible and changing cycle of births and deaths.

Sts. 51-57—Thus creating the Creator disappears and then this world is destroyed. This world stirs when He awakes and sleeps when He slumbers. The Soul leaves the body and again becomes united with it.

St. 58—These Institutes of the Sacred Law, the Creator taught to Manu who again taught them to Marīci and other sages.

Sts. 59-60—Manu commands Bhṛgu to speak, who gladly consents.

Sts. 61-63—Svāyambhuva, Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa and Vaivasvata—these seven Manus produce and protects this creation, each during the period allotted to him.

Sts. 64-68—The measurement of time like—nimeṣa, kāṣṭhā, kalā, muhūrta, ahorātra—the ahorātrā of the Manes and of the gods.

Sts. 69-70—The Satya-yuga with Sandhyā and Sandhyāṃśa = 4800 divine years.

The Tretāyuga ,, ,, ,, ,, = 3600 divine years.

The Dvāpara-yuga ,, ,, ,, = 2400 divine years.

The Kali-yuga ,, ,, ,, = 1200 divine years.

St. 71—The total of the 4 human ages make one age of the gods.

Sts. 72-73—1000 ages of the gods make one day of Brahmā and the same a night of Brahmā also.

St. 74—At the end of that day and night Brahmā awakes and creates.

Sts. 75-78—The creation in the beginning. Manas→Ākāśa with the quality of sound→Vāyu with touch→Agni with form→Āpha with taste→Pṛthivī with smell.

Sts. 79-80—12000 divine years × 71 = Manvantara. The Manvantaras are innumerable.

Sts. 81-82—In Satya-yuga Dharma is complete ; in other ages it diminishes foot by foot.

St. 83—In Satya-yuga human longevity is 400 years ; in other ages it decreases by one-fourth.

Sts. 84-85—Human longevity, boon and curse, the desired result of action and duties—all these vary according to different ages.

St. 86.—Penance in Satya-yuga, divine knowledge in Tretā-yuga, performance of sacrifices in Dvapara yuga and charity in Kaliyuga.

Sts. 87-99—The duties of the different castes.

Sts. 92-101—Praise of the Brāhmaṇa.

St. 102—Manu is the originator of the śāstra.

St. 103—This Śāstra should be studied by all twice-born castes but should be taught by Brāhmaṇas only.

Sts. 104-106—The merits accruing to a Brāhmaṇa from the study of this śāstra.

Sts. 107-10—Praise of 'ācāra' (rule of conduct).

Sts. 111-18—Contents of the whole Manusaṁhitā.

St. 119.—Bhṛgu's assurance to sages—he will recapitulate the whole work to them.

॥ श्री: ॥

मनुसंहिता

प्रथमोऽध्याय:

Once the great sages approached Manu.

मनुमेकाग्रमासीनमभिगम्य महर्षय: ।
प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १ ॥

Prose.—महर्षय: एकाग्रम् आसीनं मनुम् अभिगम्य प्रतिपूज्य यथान्यायम् इदं वचनम् अब्रुवन् ।

Beng.—একদা মহর্ষিগণ একাগ্রচিত্ত এবং সুখোপবিষ্ট মনুর নিকট যাইয়া তাঁহার পূজা করিয়া ন্যায়ত: এই সকল কথা বলিয়াছিলেন :—

Eng. Equiv.—एकाग्रम्—with a collected (concentrated) mind. आसीनम्—seated. अभिगम्य—having approached. यथान्यायम्—duly, i. e., according to the rules of the Śāstra. इदं वचनम्—these words. अब्रुवन्—spoke.

Eng.—The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows :—

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—मनुमेकाग्रमासीनमित्यादि । अत्र महर्षीणां धर्मविषयप्रश्ने मनो: 'श्रूयतामि'त्युत्तरदानपर्य्यन्तश्लोकचतुष्टयेनैतस्य शास्त्रस्य प्रेक्षावत्प्रवृत्त्यपयुक्तानि विषयसम्बन्ध-प्रयोजनान्युक्तानि । तत्र धर्म एव विषय: । तेन सह वचनसन्दर्भरूपस्य मानवशास्त्रस्य प्रतिपाद्य-प्रतिपादकलक्षण: सम्बन्ध: । प्रमाणान्तरासन्निकृष्टस्य स्वर्गापवर्गादिसाधनस्य धर्मस्य शास्त्रैकगम्य-त्वात् । प्रयोजनन्तु स्वर्गापवर्गादि, तस्य धर्माधीनत्वात् । यद्यपि पत्न्युपगमनादिरूप: कामोऽप्यत्राभिहितस्तथापि 'ऋतुकालाभिगामी स्यात् स्वदारनिरत: सदे'ति ऋतुकालादिनियमेन सोऽपि धर्म एव । एवञ्च अर्थार्जनमपि 'ऋतामृताभ्यां जीवेदि'त्यादिनियमेन धर्म एव द्रष्टव्यम् । मोक्षोपायत्वेनाभिहितस्य आत्मज्ञानस्यापि धर्मत्वात् धर्मविषयत्वं मोक्षोपदेशकत्वञ्च अस्य शास्त्रस्य

उपपन्नम्। पौरुषेयत्वेऽपि मनुवाक्यानाम् अविगीतमहाजनपरिग्रहात् श्रुत्युपग्रहाच्च वेदमूलकतया प्रामाण्यम्। तथा च छान्दोग्यब्राह्मणे श्रूयते—'मनुर्वै यत् किञ्चिदवदत्तद् भेषजं भेषजतायाः' इति। बृहस्पतिरप्याह—'वेदार्थोपनिबन्धृत्वात् प्राधान्यं हि मनोः स्मृतम्। मन्वर्थविपरीता तु या स्मृतिः सा न शस्यते॥ तावच्छास्त्राणि शोभन्ते तर्कव्याकरणानि च। धर्मार्थमोक्षोपदेष्टा मनुर्यावन्न दृश्यते॥ महाभारतेऽप्युक्तम्—'पुराणं मानवो धर्मः साङ्गो वेदश्चिकित्सितम्। आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः'॥ विरोधिमीमांसादितर्कैर्न हन्तव्यानि। अनुकूलस्तु मीमांसादितर्कः प्रवर्तनीय एव, अतएव वक्ष्यति—'आर्षं धर्मोपदेशञ्च वेदशास्त्राविरोधिना। यस्तर्केणानुसन्धत्ते स धर्मं वेद नेतरः'॥ इति।

सकलवेदार्थादिमननात् मनुं, महर्षयः इदं द्वितीयश्लोकवाक्यरूपम् उच्यते अनेनेति वचनमब्रुवन्। श्लोकस्यादौ मनुनिर्देशो मङ्गलार्थः; परमात्मन एव सर्गादौ स्थितये सार्वज्ञ्यैश्वर्यादिसम्पन्नमनुरूपेण प्रादुर्भूतत्वात्, तदभिधानस्य मङ्गलातिशयत्वात्। वक्ष्यति हि—'एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्' इति। एकाग्रं विषयान्तराव्याक्षिप्तचित्तं, आसीनं सुखोपविष्टं, ईदृशस्यैव महर्षि-प्रश्नोत्तरदानयोग्यत्वात्। अभिगम्य अभिमुखं गत्वा, महर्षयो महान्तश्च ते ऋषयश्चेति तथा, प्रतिपूज्य पूजयित्वा। यद्वा मनुना पूर्वं स्वागतासनदानादिना पूजितास्तस्य पूजां कृत्वेति प्रतिशब्दात् उन्नीयते। यथान्यायं येन न्यायेन विधानेन प्रश्नः कर्तुं युज्यते, प्रणतिभक्तिश्रद्धातिशयादिना। वक्ष्यति च—'नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः' इति। अभिगम्य प्रतिपूज्य अब्रुवन्निति क्रियात्रयेपि मनुमित्येव कर्म, अब्रुवन्नित्यत्र अकथितकर्मता ब्रुविधातोर्द्विकर्मकत्वात्॥ १॥

Notes on Kulluka

(1) अत्र महर्षीणां............उक्तानि।—Before we study any scientific work, we are required answer to the following four questions which naturally present themselves :—(i) अधिकारी—i. e., who is the reader entitled to enter upon the study of the book ? (ii) विषय—i. e., what is the subject-matter of the book ? (iii) सम्बन्ध—i. e., what is the connection between the subject-matter and the book ? (iv) प्रयोजन—i. e., what is the result of the study of the book ? Or, what the book aims at ? These four-fold questions are known as अनुबन्ध (prœcognita) in Indian Philosophy which has been discussed in the beginning of all important works of Indian Science. So is the case

with the present work Manusaṁhitā also. Hence Kullūka says—'In the first four stanzas, which contain the question of the sages regarding धर्म (duty and law) and the reply of Manu thereto with the word 'listen', have been stated the subject-matter, the connection with the subject-matter and the aim of the book ; and these three induce a wise man to enter upon its study. Compare—"ज्ञातार्थं ज्ञातसम्बन्धं श्रोतुं श्रोता प्रवर्तते । ग्रन्थादौ तेन वक्तव्यः सम्बन्धः सप्रयोजनः" ॥

(2) तत्र धर्म एव............सम्बन्धः ।—Here the subject-matter of the book is धर्म (Duty), and the connection of धर्म with the present work मनुसंहिता (which is a collection of sayings), is प्रतिपाद्यप्रतिपादकभाव, inasmuch as the मनुसंहिता establishes धर्म which is its subject-matter.

(3) प्रमाणान्तरा...............शास्त्रैकगम्यत्वात् ।—The means (प्रमाण) of getting correct knowledge are generally counted four, (acc. to the Naiyāyikas)—प्रत्यक्ष (perception), अनुमान (inference), उपमान (analogy), शब्द (word i. e., Veda). The Vedāntists and the Mīmaṁsakas add two more—अनुपलब्धि (non-perception), and अर्थापत्ति (inference from implication). The Sāṅkhyas recognize प्रत्यक्ष, अनुमान and शब्द only. धर्म is of two kinds पर and अपर । The परधर्म or the highest duty leads us to final Emancipation (अपवर्ग) and the अपरधर्म to heavenly bliss (स्वर्ग) । The only means of knowing धर्म is the शब्द । By शब्द we mean the Vedas of non-human authorship. All other means of knowledge fail to ascertain धर्म । In other words the Vedas are the sole authority on धर्म ।

(4) प्रयोजनन्तु............धर्माधीनत्वात् ।—The book aims at स्वर्ग (heavenly bliss) and अपवर्ग (final beautitude) which can only be attained by धर्म ।

(5) यद्यपि पवृ्त्प.........धर्म एव ।—The aims of human existence are four—धर्म, अर्थ, काम and मोक्ष ; and it has previously been said that धर्म is the subject-matter of the Manusaṁhitā. But the treatise deals with काम (desire, passion) also inasmuch as it mentions sexual intercourse with one's wife. Compare—ऋतुकालाभिगामी स्यात् स्वदारनिरतः सदा । पर्ववर्जं व्रजेच्चैनां तद्व्रती रतिकाम्यया ॥ (Manusaṁhitā—III. 45). To

this question the answer is given as follows :—The mere mention of sexual intercourse with one's wife does not suffice to establish काम as the subject-matter of the book. A careful perusal of the stanza will reveal the fact that Manu has pointed out our duty (धर्म) with regards to our sexual intercourse with wife. He has advised us to regulate our passion by saying that intercourse with one's wife should be made only in the prescribed period of her courses. So unfalsified lies our conclusion that धर्म is the subject-matter of the book.

(6) एवञ्च अर्थार्जनमपि.........इत्यवगन्तव्यम् ।—In a similar way the earning of wealth is also धर्म and not अर्थ as the same earning has been regulated by such rules as 'ऋतामृताभ्यां जीवेत्' etc. Compare—
"ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा । सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन ॥
ऋतमुञ्छशिलं ज्ञेयममृतं स्यादयाचितम् । मृतन्तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् ॥
सत्यानृतन्तु वाणिज्यं तेन चैवापि जीव्यते । सेवा श्ववृत्तिराख्याता तस्मात्तां परिवर्जयेत्" ॥

[Manu IV. 4-6.

(7) मोक्षोपायत्वेन.........उपपन्नम् ।—The true knowledge of the self which is the only means of attaining salvation, is also धर्म ; and therefore the book treats of धर्म as its subject-matter and teaches us the means of attaining our final Emancipation.

(8) पौरुषेयत्वेऽपि.........प्रामाण्यम् ।—Though the words of Manu are of human origin and to err is human, still the book Manu-saṁhitā carries authority (on धर्म) inasmuch as it is based on the Veda and has been accepted by all great men of unblamable character. The Naiyāyikas hold that the Veda has unerring authority on धर्म as it has been made by the Eternal Omniscient God. The Mīmāṁsakas opine that the Veda is eternal (and not made by God or any other being) and hence it is void of all human error. According to the Vedāntists the Veda is not eternal though it has non-human origin (अपौरुषेयत्व) ।

(9) तथा च छान्दोग्यब्राह्मणे............नेतरः इति ।—Here Kullūka quotes several authorities to corroborate his preceeding conclusion. So it is said in the Chhāndogya Brāhmaṇa—'Whatever Manu has said is like medicine'. Tāṇḍya Brāhmaṇa XXIII. 16, 7 Bṛhaspati also said—'The importance of Manu lies in his enunciation of the Vedic injunctions and that code which is against the law of Manu is not worthy of praise. Treatises on logic and grammar shine well so long as Manu, the teacher of law, prosperity and salvation, does not make his appearance (or, is not seen).'

It is also said in the Mahābhārata—'The Purāṇas, Law of Manu, the Veda with its accessory sciences and books on medicine—all these are of unquestionable authority and should not be refuted by destructive criticism.'—This means that we should not make hostile criticism like that of the Buddhists, but rather we should judge by constructive criticism like the Mīmāṁsā philosophy.

And so Manu has said—'He alone knows the secret of धर्म who studies the Veda and other treatises on the duty (like Manusaṁhitā) with criticism not hostile to the Veda.' (Manu XII. 106).

(10) सकलवेदार्थाभिमननान्मनुम् ।—The word मनु is derived from the root मन्—which means 'to think', and Manu has taken this significant name because he conceived in his mind the meaning of all the Vedas. In order to obtain true knowledge of any object we require श्रवण (study), मनन (cogitation) and निदिध्यासन (deep meditation).

(11) श्लोकस्यादौ......मङ्गलातिशयत्वात् ।—The mention of the word मनु in the beginning of the stanza is auspicious, and the omniscient and all glorious Manu is no other being but the Supreme Soul who descended into humanity to maintain the creation. Hence the mention of such Manu in the beginning is highly auspicious. Compare—"मङ्गलादीनि हि शास्त्राणि प्रथन्ते वीरपुरुषकाणि भवन्त्यायुष्मत्पुरुषकाणि चाध्येतारश्च वृद्धियुक्ता यथा स्युः" (Mahābhāṣya—I. 1. 3). (For elaborate discussion on मङ्गल—See भाषापरिच्छेद I. 1. (with सिद्धान्तमुक्तावली and दिनकरी)

(12) वक्ष्यति हि……प्रजापतिम्।—Compare—"एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्। इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम्॥ (Manusaṁhitā—XII. 123).

"मूर्तामूर्तस्वरूपे च ब्रह्मणि सर्वा एवोपासना: श्रुतिसिद्धा भवन्ति"—Kullūka.

(13) "वक्ष्यति च……पृच्छत इति।—Compare—"नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः। जानन्नपि हि मेधावी जड़वल्लोक आचरेत्॥" (Manu II. 120).

"भक्तिश्रद्धादिप्रश्नधर्मोल्लङ्घनम् अन्यायः"—Kullūka.

Extracts from other Commentaries

"मनुर्नाम कश्चित् पुरुषविशेषोऽनेकवेदशाखाध्ययनविज्ञानानुष्ठानसम्पन्नः स्मृतिपरम्पराप्रसिद्धः समभिगम्य आभिमुख्येन तत्समीपं गत्वा व्यापारान्तरत्यागेन यदृच्छया संगमः। अनेन चाभिगमनप्रयत्नेन पृच्छमानवस्तुगौरवं वक्तुश्च प्रामाण्यं ख्याप्यते। न ह्यकुशलः प्रतिवचनेन यत्नेन पृच्छ्यते।……आसनेन स्वस्थचित्तता लक्ष्यते। तथाभूतः प्रतिवचनसमर्थो भवति। …एकाग्रशब्दो वक्तुः निश्चलतामाह। प्रत्याहारेण परिहृतरागादिदोषसंसर्गस्य विकल्पनिवृत्तौ तत्त्वावबोधचिन्तायां मनसः स्थैर्यमेकाग्रता।……प्रतिपूज्य यथान्यायम्, न्यायः शास्त्रविहिता मर्यादा तामनतिक्रम्य। यादृशी शास्त्रेणाभिवादनोपासनादिका गुरोः प्रथमोपसर्पणे पूजा विहिता तया पूजयित्वा भक्त्यादरौ दर्शयित्वा। महर्षयः, ऋषिर्वेदः तदध्ययनविज्ञानतदर्थानुष्ठानातिशययोगात् पुरुषेऽपि ऋषिशब्दः"। (Medhātithi).

Remarks

Kullūka connects यथान्यायम् with अब्रुवन्। In Bühler's translation यथान्यायम् has been construed with प्रतिपूज्य—which is in keeping with the opinion of commentators like Govindarāja, Nārāyaṇa and others.

मनुम्—कर्मणि द्वितीया। It is object to the three verbs अभिगम्य, प्रतिपूज्य and अब्रुवन्, but in the case of the last verb it is अकथितकर्म।

Divine One! Please tell us the laws of different castes.

भगवन्! सर्ववर्णानां यथावदनुपूर्वशः।
अन्तरप्रभवाणाञ्च धर्मान्नो वक्तुमर्हसि॥ २॥

Prose.—भगवन्! सर्ववर्णानां अन्तरप्रभवाणाञ्च धर्मान् नः यथावत् अनुपूर्वशः वक्तुमर्हसि।

Beng.—হে ভগবন্! সকল বর্ণের ও সঙ্কীর্ণ বর্ণের যে সকল ধর্ম্ম আছে তাহা আপনি আমাদের নিকট যথাযথ ভাবে এবং পূর্ব্বানুক্রমে কীর্ত্তন করুন।

Eng. Equiv.—भगवन्!—O divine one! सर्ववर्णानाम्—of the (four chief) castes. यथावत्—precisely. अनुपूर्वशः—in due order. अन्तरप्रभवाणाम्—of the intermediate ones. धर्मान्—sacred laws. नः—us. वक्तुमर्हसि—deign to tell.

Eng.—Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (Varṇa) and of the intermediate ones.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—किमब्रुवन्नित्यपेक्षायामाह भगवन्नित्यादि। ऐश्वर्यादीनां भगशब्दो वाचकः। तदुक्तं विष्णुपुराणे, "ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गना॥" मतुबन्तेन सम्बोधनं भगवन्निति। वर्णा ब्राह्मणक्षत्रियवैश्यशूद्राः, सर्वे च ते वर्णाश्चेति सर्ववर्णाः तेषाम्, अन्तरप्रभवाणाञ्च सङ्कीर्णजातीनाञ्चापि अनुलोमप्रतिलोमजातानां अम्बष्ठकरणक्षत्रप्रभृतीनां, तेषां विजातीयमैथुनसम्भवत्वेन खरतुरगीयमम्पर्कात् जाताश्वतरवत् जात्यन्तरत्वात् वर्णशब्देनाग्रहणात् पृथक् प्रश्नः। एतेनास्य शास्त्रस्य सर्वोपकारकत्वं दर्शितम्। यथावत् यो धर्मो यस्य वर्णस्य येन प्रकारेण अनुष्ठेयस्तेन आश्रमधर्मादीनामपि प्रश्नः। अनुपूर्वशः क्रमेण, प्रथमं जातकर्म तदनु नामधेयमित्यादिना। धर्मान् नोऽस्मभ्यं वक्तुमर्हसि सर्वधर्माभिधाने योग्यो भवसि तस्माद् ब्रूहीति अध्येषणमध्याहार्यम्। यत्तु ब्रह्महत्यादिरूपाधर्मकीर्तनमप्यत्र तत् प्रायश्चित्तविधिरूपधर्मविषयत्वेन न स्वतन्त्रतया॥ २॥

Notes on Kulluka

(1) ऐश्वर्यादीनां......भगवन्निति।—It is said in the Viṣṇupurāṇa (VI. 5. 74) that the word भग means the following six things—Supreme lordship, power, fame, wealth, knowledge and the spirit of renunciation. It may also mean the eight Siddhis—"अणिमा लघिमा व्याप्तिः प्राकाम्यं महिमा तथा। ईशित्वञ्च वशित्वञ्च तथा कामावसायिता॥" According to मेदिनी "भगं श्रीयोनिवीर्येच्छाज्ञानवैराग्यकीर्तिषु। माहात्म्यैश्वर्ययत्नेषु धर्मे मोक्षेऽथ ना रवौ।" Compare—"उत्पत्तिं प्रलयञ्चैव भूतानामागतिं गतिम्। वेत्ति विद्यामविद्याञ्च स वाच्यो

भगवानिति ॥"—Viṣṇupurāṇa VI. 5. 78. The affix मतुप् (प्रशस्तार्थे) is added to the word भग and भगवन् is in the vocative case. The म of मतुप् is changed into व by the rule "मादुपधायाश्च मतोर्वोऽयवादिभ्यः" (8-2-9).

(2) अन्तरप्रभवाणाञ्च......पृथक् प्रश्नः ।—The castes are four in number and there is no fifth. Compare—"ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः। चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पञ्चमः" ॥ (Manu X. 4). On it Kullūka remarks—"पञ्चमः पुनर्वर्णो नास्ति, सङ्कीर्णजातीनां अश्वतरवत् मातापितृजातिव्यतिरिक्तजात्यन्तरत्वात् न वर्णत्वम्। अयञ्च जात्यन्तरोपदेशः शास्त्रे संव्यवहरणार्थः"। So here the separate question of the sages regarding the laws of the intermediate castes is justified. The mixed castes like अम्बष्ठ, करण, क्षत्तृ, etc., are born of promiscuous intercourse which may be either अनुलोम or प्रतिलोम। It is अनुलोम when the male is of a higher class and the female of a lower class; it is प्रतिलोम when the order is reverse. Thus—

अम्बष्ठ—"ब्राह्मणाद्वैश्यकन्यायामम्बष्ठो नाम जायते" (Manu X. 8). करण—"वैश्यात्तु करणः शूद्राम्" (Yājñavalkya I. 92). क्षत्तृ—When the father is शूद्र and the mother क्षत्रिया (Manu X. 12). Compare—"ब्राह्मणाद्वैश्यकन्यायामम्बष्ठो नाम जायते। निषादः शूद्रकन्यायां यः पारशव उच्यते ॥ ८ ॥ क्षत्रियाच्छूद्रकन्यायां क्रूराचारविहारवान्। क्षत्रशूद्रवपुर्जन्तुरुग्रो नाम प्रजायते ॥ ९ ॥ विप्रस्य त्रिषु वर्णेषु नृपतेर्वर्णयोर्द्वयोः। वैश्यस्य वर्णे चैकस्मिन् षडेतेऽपसदाः स्मृताः ॥ १० ॥ क्षत्रियाद्विप्रकन्यायां सूतो भवति जातितः। वैश्यान्मागधवैदेहौ राजविप्राङ्गनासुतौ ॥ ११ ॥ शूद्रादायोगवः क्षत्ता चाण्डालश्चाधमो नृणाम्। वैश्यराजन्यविप्रासु जायन्ते वर्णसङ्कराः" ॥ १२ ॥

Manusaṁhitā Chap. X.

The mixed castes cannot be included in the four main castes as they form different classes by themselves; just like the mule (अश्वतर) which springs from the cross-breeding between the ass and the horse.

(3) एतेनास्य.........दर्शितम्।—So the book deals not only with the main four castes but also of the intermediate ones and thus benefits all.

(4) यो धर्मः.........प्रश्नः।—The question here is which sacred law befits which caste and how? This refers to the laws of the stages

of life and others, Compare Kullūka's commentatary on Manu II. 25. "वर्णधर्मशब्दश्च वर्णधर्माश्रमधर्म-वर्णाश्रमधर्म-गुणधर्म-नैमित्तिकधर्माणामुपलक्षणकः। ते च भविष्यपुराणोक्ताः। 'वर्णधर्मः स्मृतस्त्वेक आश्रमाणामतः परम्। वर्णाश्रमस्तृतीयस्तु गौणो नैमित्तिकस्तथा॥ वर्णत्वमेकमाश्रित्य यो धर्मः सम्प्रवर्तते। वर्णधर्मः स उक्तस्तु यथोपनयनं नृप!॥ यस्त्वाश्रमं समाश्रित्य अधिकारः प्रवर्तते। स खल्वाश्रमधर्मस्तु भिक्षादण्डादिको यथा॥ वर्णत्वमाश्रमत्वञ्च योऽधिकृत्य प्रवर्तते। स वर्णाश्रमधर्मस्तु मौञ्जीया मेखला यथा॥ यो गुणेन प्रवर्तेत गुणधर्मः स उच्यते। यथा मूर्धाभिषिक्तस्य प्रजानां परिपालनम्। निमित्तमेकमाश्रित्य यो धर्मः सम्प्रवर्तते। नैमित्तिकः स विज्ञेयः प्रायश्चित्तविधिर्यथा" ॥

(5) अनुपूर्वशः......नामधेयमित्यादिना। अनुपूर्वशः means in due order. So first the ceremony of जातकर्म, then the नामकरण ceremony. Similarly first अन्नप्राशन, then चूडाकर्म। Kullūka here lays stress on the order.

(6) धर्मान्......अध्याहार्यम्। Here वक्तुमर्हसि means वक्तुं योग्योऽसि—you are the worthy person to tell; 'hence please tell us'—this entreaty (अध्येषण) on the part of the sages, is to be understood here. Here वक्तुं has taken the infinitive in connection with the root अर्ह्।

(7) यत्तु......स्वतन्त्रतया।—Though in this book vices like the killing of a Brāhmana have been dealt with, still those sins are dependent on the rules which prescribe their atonement. So the sins have not been mentioned independently.

Extracts from other Commentaries

"वर्णशब्दश्च त्रिष्वेषु ब्राह्मणादिजातिषु वर्तते। सर्वग्रहणं शूद्रावरोधार्थम्। इतरथा महर्षीणां पृष्टत्वात् त्रैवर्णिकविषये च प्रश्नः कृतः स्यात्।...द्वयोर्जात्योः सङ्करादिकाप्यपरिपूर्णा जातिः। अन्तरे प्रभव उत्पत्तिर्येषां ते अन्तरप्रभवाः अनुलोमप्रतिलोममूर्धावसिक्ताम्बष्ठक्षत्तवैदेहिकादयः। न हि ते मातापित्रोरन्यतरयापि जात्या व्यपदेष्टुं युज्यन्ते। द॥ रासभाश्वसंयोगजः खरो न रासभो नाश्वः, जात्यन्तरमेव। अतो वर्णग्रहणेनाग्रहणात् पृथगुपादीयन्ते।......धर्मशब्दः कर्तव्याकर्तव्ययो-र्विधिप्रतिषेधयोरदृष्टार्थयोस्तद्विषयायां च क्रियायां दृष्टप्रयोगः।"—Medhātithi.

Remarks

अनुपूर्वशः:—The commentators सर्वज्ञनारायण and राघवानन्द explain it as 'according to the order of the caste-system' i. e., first the duty of a Brāhmaṇa, then the duty of Kṣatriya and so on.

You are the omniscient lord of this universe.

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः।
अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित् प्रभो ! ॥३॥

Prose.—(हे) प्रभो ! त्वम् हि एकः स्वयम्भुवः अचिन्त्यस्य, अप्रमेयस्य अस्य सर्वस्य विधानस्य कार्यतत्त्वार्थवित्।

Beng.—হে প্রভো ! কেবলমাত্র আপনিই এই অচিন্ত্য, অপ্রমেয় এবং অপৌরুষেয় সমগ্র বেদের প্রতিপাদ্য কার্য্য এবং তত্ত্ব (ব্রহ্ম) বিষয়ে অভিজ্ঞ।

Eng. Equiv.—त्वमेकः—thou alone. अस्य सर्वस्य—of this entire. विधानस्य—Veda. स्वयम्भुवः—self-existent. अचिन्त्यस्य—unknowable. अप्रमेयस्य—unfathomable. कार्यतत्त्वार्थवित्—knower of the rites and the Truth (i. e. Brahman) प्रभो !—Oh Lord !

Eng.—For thou, O Lord, alone knowest the purport (i. e., the rites), and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.

Elucidation.—The Veda is unknowable and unfathomable. It requires superhuman capacity to grasp the meaning of the Veda. The Veda is the primary source of all laws. As you are gifted with uncommon power, you have explored the Vedic lore without falling into error. So you are the first person to tell us about the eternal laws (found in the Vedas) which govern this human creation. Mainly the Veda is divided into two parts—the book of performance (कर्मकाण्ड) and the book of knowledge (ज्ञानकाण्ड). You have mastered both these two books by superhuman gift of intellect and intuition. So, please, declare to us the laws of different castes.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—सकलधर्माभिधानयोग्यत्वे हेतुमाह त्वमेक इत्यादि। हि-शब्दो हेतौ। (यस्मात् त्वमेकोऽद्वितीयः अस्य सर्वस्य प्रत्यक्षश्रुतस्य श्रुतावनुमेयस्य च विधानस्य

विधीयन्तेऽनेन कर्माणि अग्निहोत्रादीनीति विधानं वेदस्तस्य, स्वयम्भुवोऽपौरुषेयस्य, अचिन्त्यस्य बहुशाखाविभिन्नत्वात् इयत्तया परिच्छेत्तुमयोग्यस्य अप्रमेयस्य मीमांसादिन्यायनिरपेक्षतया अनवगम्यमानप्रमेयस्य, कार्यमनुष्ठेयम् अग्निष्टोमादि, तत्त्वं ब्रह्म, 'सत्यं ज्ञानमनन्तं ब्रह्म'—इत्यादि वेदान्तवेद्यं तद्वेदार्थः प्रतिपाद्यभागस्तं वेत्तीति कार्यतत्त्वार्थवित्।

मेधातिथिस्तु कर्ममीमांसावासनया वेदस्य कार्यमेव तत्त्वरूपोऽर्थस्तं वेत्तीति कार्यतत्त्वार्थविदिति व्याचष्टे, तन्न। वेदानां ब्रह्मण्यपि प्रामाण्याभ्युपगमात् न कार्यमेव तत्त्वरूपोऽर्थः। धर्माधर्मव्यवस्थापनसमर्थत्वात् प्रभो इति सम्बोधनम् ॥ ३ ॥

Notes on Kulluka

(1) अस्य सर्वस्य......स्मृताद्यनुमेयस्य च।—Veda is the source of Law. But all the laws (धर्म) are not found in the extant texts of Veda. In the Smṛtis we find some laws of which the corresponding Vedic texts are not at present available. So the Veda is sometimes directly known through Vedic texts themselves and in other times indirectly inferred through Smṛti texts. Thus the Smṛtis are authority on law inasmuch as they are not hostile to the Veda. Manu the great savant knew these two kinds of Veda and formulated his universal laws. Compare the commentary of Kullūka on Manu Ch. II. 7. "यस्मात् सर्वज्ञोऽसौ मनुः सर्वज्ञतया उत्सन्न-विप्रकीर्ण-पठ्यमानवेदार्थं सम्यग् ज्ञात्वा लोकहिताय उपनिबद्धवान्"—Also compare—"वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्। आचारश्चैव साधूनामात्मनस्तुष्टिरेव च।" (Manu II. 6.)

(2) विधीयन्ते......वेदः।—The word विधान means ordinance i. e., the Veda. The Veda ordains such actions like the अग्निहोत्र sacrifice, etc.

(3) स्वयम्भुवः अपौरुषेयस्य।—The Veda was found eternally to exist and thus cannot have any human authorship. See our Notes on Kullūka Śl. 1 (8).

(4) बहुशाखा......अयोग्यस्य।—The Veda is unknowable as it is beyond the pale of any measurement, being divided into numerous branches. (शाखा). Thus Ṛg Veda is said to have 21 branches, the Yajurveda 100, the Sâmaveda 1000 and the Atharvaveda 9.

(5) मीमांसादि......प्रमेयस्य ।—The Veda is unfathomable as its theorem (प्रमेय) cannot be properly understood independently of the philosophy of Mīmāṁsā (honoured discourse on Veda) and other philosophies. So Sāyaṇācārya has said—"अतिगम्भीरार्थस्य वेदस्य अर्थमवबोधयितुं शिक्षादीनि षडङ्गानि प्रवृत्तानि" (ऋग्वेदभाष्योपक्रमणिका).

(6) तत्त्वं..............वेदान्तवेद्यम् ।—The word तत्त्व means the true nature of the individual self as being identical with the Supreme Spirit pervading the universe. This is known as ब्रह्म—which can be known from the Vedānta (Upaniṣad) as 'सत्यं ज्ञानमनन्तं ब्रह्म' (तैत्तिरीयोपनिषत्—२।१). This is one of the twelve 'great sentences' (महावाक्य) which are the means of the knowledge of ब्रह्म. Compare—"विना महावाक्यमतो न कश्चित् पुमांसमद्वं तमवैति जन्तुः" (संक्षेपशारीरक III. 303). Other sentences are given in the महावाक्यविवरण—तत्त्वमसि, etc.

(7) मेधातिथिस्तु......तत्त्वरूपोऽर्थः । On this interpretation of the word कार्यतत्त्वार्थवित् Kullūka differs from the commentator Medhātithi who says that in the Veda कर्म is the essential object in view (तत्त्वरूपोऽर्थः)—वेदस्य कार्यमेव तत्त्वरूपोऽर्थस्तं वेत्ति । Thus interpreting Medhātithi has followed the school of Jaimini (known as कर्ममीमांसा) ignoring the fact that in the ब्रह्ममीमांसा of बादरायण (the Vedānta), the Veda has been spoken of as being a proof in regard to the Supreme Soul (ब्रह्म) also.

Kullūka has criticized Medhātithi from the stand-point of Vedānta, but he has not followed the Śaṅkara-school in his attack. Śaṅkara holds that the entire Veda (श्रुति) finally refers to ब्रह्म only and to nothing else. But Kullūka has used 'अपि' (ब्रह्मण्यपि प्रामाण्याभ्युपगमात्)—which shows that he does not totally nullify the कर्ममीमांसा of Jaimini, which lays importance on कर्म as the principal object treated in the Veda. Compare—"चातुर्वर्ण्यस्य चतुराश्रमस्य च यथायथं निषेकादिश्मशानान्तासु ब्राह्ममुहूर्तोपक्रमप्रदोषपरिसमापनीयासु नित्यनैमित्तिककाम्यकर्मपद्धतिषु च ब्रह्मत्वे च शिष्याणां शासनात् शास्त्रं ऋग्वेदादि"—भामती—on शारीरकभाष्य I. 1. 3.

कर्म्ममीमांसावासनया—on account of the latent impression (वासना) left on him (Medhātithi) by the कर्म्ममीमांसा (of Jaimini).

(8) धर्माधर्म.........सम्बोधनम् ।—The vocative case प्रभो ! meaning 'O Lord !' is addressed to Manu, as he is able to ordain धर्म and अधर्म ।

Extracts from other Commentaries

"त्वमेवैकोऽनन्यसहायोऽद्वितीयः सर्वस्य विधानस्य कार्यतत्त्वार्थवित् । विधानं शास्त्रं विधीयन्तेऽनेन कर्माणीति । तस्य स्वयम्भुवो नित्यस्याकृतकस्यापौरुषेयस्य वेदाख्यस्य सर्वस्य प्रत्यक्षस्यानुमेयाक्षरस्य च ।......अथवाऽप्रमेयस्य इयत्तया परिमातुमशक्यस्य, अतिमहत्त्वादनेकशाखाभेदभिन्नो भेदो न शक्यते सर्वैः प्रमातुम । अत एवाचिन्त्यस्य, यदतिबहु तद्दुर्ग्रहत्वादचिन्त्यमित्युच्यते ।"—Medhātithi.

"स्वयम्भुवोऽपौरुषेयस्य, ब्रह्म स्वयम्भूरिति श्रुतेः । स्वयम्भूरेष भगवान् वेदो गीतस्त्वया पुरा । शिवाद्या ऋषिपर्यन्ताः स्मर्तारोऽस्य न कारकाः ॥ इति स्मृतेश्च । कार्यतत्त्वार्थवित् कार्यं धर्मः —तदेव वेदस्य तात्पर्यविषयत्वात् तत्त्वं तद्वेत्तीति । तथेति मेधातिथिः । वस्तुतस्तु कार्यं धर्मः तत्त्वार्थो ब्रह्म तदुभयं वेदार्थस्तद्वित्, अन्यथा ज्ञानकाण्डस्य अप्रामाण्यापत्तिः ।"—Rāghava.

Remarks

कार्यतत्त्वार्थवित्—Kullūka's analysis—(1) कार्यं च तत्त्वं च कार्यतत्त्वे, ते एव अर्थः कार्यतत्त्वार्थः, तं वेत्ति । Also—Rāghavānanda. Medhātithi's analysis—(2) तत्त्वम् एव अर्थः तत्त्वार्थः, कार्यम् एव तत्त्वार्थः कार्यतत्त्वार्थः तं वेत्ति ।

Thus asked He replied—

स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः ।
प्रत्युवाचार्च्य तान् सर्वान् महर्षीन् श्रूयतामिति ॥४॥

Prose.—तैः महात्मभिः तथा पृष्टः अमितौजाः सः सर्वान् तान् महर्षीन् आर्च्य 'श्रूयताम्' इति सम्यक् प्रत्युवाच ।

Beng.—সেই সকল মহাত্মা মহর্ষিগণকর্ত্তৃক পৃষ্ট হইয়া অমিতপ্রভাব মনু সেই সকল মহর্ষিদিগের পূজা করিয়া 'আপনারা শ্রবণ করুন' এই বলিয়া তাহাদিগের প্রশ্নের যথাযথভাবে উত্তর দিয়াছিলেন ।

Eng. Equiv.—पृष्टः—being asked. सम्यक्—duly. अमितौजाः—of immeasurable power. महात्मभिः—high-minded. प्रत्युवाच—replied. आर्च्य—having honoured. श्रूयताम्—listen.

Eng.—He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'listen' !

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—स तैः पृष्टस्तथा सम्यगित्यादि। स मनुस्तैर्महर्षिभिस्तथा तेन प्रकारेण पूर्वोक्तेन न्यायेन प्रणतिभक्तिश्रद्धातिशयादिना पृष्टस्तान् सम्यक् यथातत्त्वं प्रत्युवाच श्रूयतामित्युपक्रम्य, अमितं अपरिच्छेद्यं ओजः सामर्थ्यं ज्ञानतत्त्वाभिधानादौ यस्य स तथा। अतएव सर्वज्ञसर्वशक्तितया महर्षीणामपि प्रश्नविषयः। महात्मभिर्महानुभावैः। आर्च्य पूजयित्वा आङ्-पूर्वस्य अर्च तेर्ल्यबन्तस्य रूपमिदम्। धर्मस्याभिधानमपि पूजनपुरःसरमेव कर्तव्यमित्यनेन फलितम्।

ननु मनुप्रणीतत्वे अस्य शास्त्रस्य 'स पृष्टः प्रत्युवाच' इति न युक्तम्। 'अहं पृष्टो ब्रवीमि' इति युज्यते, अन्यप्रणीतत्वे च कथं मानवीयसंहितेति उच्यते। (प्रायेण आचार्याणामियं शैली यत् स्वाभिप्रायमपि परोपदेशमिव वर्णयन्ति। अतएव "कर्माण्यपि जैमिनिः फलार्थत्वात्" इति जैमिनेरेव सूत्रम। अतएव "तदुपर्यपि बादरायणः सम्भवात्" इति बादरायणस्यैव शारीरकसूत्रम्। अथवा मनूपदिष्टा धर्मास्तच्छिष्येण भृगुणा तदाज्ञया उपनिबद्धाः। अतएव—"एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषत" इत्यतो युज्यत एव स पृष्टः प्रत्युवाच इति। मनूपदिष्टधर्मोपनिबद्धत्वाच्च मानवीयसंहितेति व्यपदेशः॥ ४॥

Notes on Kulluka

(1) पूर्वोक्तेन......श्रद्धादिना।—See Notes on Kullūka I. (13).

(2) ज्ञानतत्त्वाभिधानादौ।—Manu possessed great power in knowledge and in the exposition of truth (of any thing).

(3) अतएव......प्रश्नविषयः।—Because Manu was omniscient and omnipotent, the great sages questioned him.

(4) आङ्पूर्व......रूपमिदम्।—The word आर्च्य is to be derived as आङ्-अर्च + ल्यप्; अर्चति means the verb अर्च। "इक्श्तिपौ धातुनिर्देशे" (Vārttika).

(5) ननु......संहितेति ।—In connection with this verse Kullūka raises the following question—"If this treatise has been composed by Manu himself then the statement 'being questioned by them, he answered'—is not right; the proper form would have been—'being questioned by them, I answered'. If, on the other hand, some one else is the author then why should it be called 'the treatise of Manu'?

(6) प्रायेण......वर्णयन्ति ।—Often it is a favourite mode of expression (शैली) with great teachers that they state their views as those of others.

(7) अतएव......जैमिनेरेव सूत्रम् ।—So Jaimini himself is the author of the Sūtra—'कर्माण्यपि जैमिनिः फलार्थत्वात्' (मीमांसासूत्र—३।१।४)' The Sūtra means—'according to Jaimini all performances (like sacrifices) are means (शेष) inasmuch as they lead us to an end (फल)'. Here Jaimini quotes his own view as the conclusion (सिद्धान्त) as he does not abide by the opinion of Bādari who says that द्रव्य, गुण and संस्कार are the means (शेष) only. "द्रव्यगुणसंस्कारेषु बादरिः" (मीमांसासूत्र ३।१।३). Compare—"बादरिराचार्योऽत्र द्रव्यगुणसंस्कारेष्वेव शेषशब्द इति मेने न यागफलपुरुषेषु। ......जैमिनिस्तु खल्वाचार्यः कर्माण्यपि शेषभूतानि मन्यते स्म, न बादरिरिवावधारणामनुमेने। स हि ददर्श, न यागः कर्तव्यतया चोद्यते। फलकामस्य तु तत्साधनोपायत्वेनेति। एवं श्रुतोऽर्थः परिगृहीतो भविष्यति। अर्थवांश्चोपदेशः। एतमेवार्थं षष्ठेऽध्याये सूत्रैरेव साधयिष्यति। इह तु तत्सिद्धेनैव फलार्थत्वेन शेषभावं यागस्यापादयति स्म। तस्मादनवधारणा द्रव्यगुणसंस्काराः शेषभूताः। यागोऽपि शेषभूतः फलं प्रतीति। (शाबरभाष्य—३।१।३-४).

(1) अतएव......शारीरकसूत्रम् ।—Similarly बादरायण is the author of the शारीरकसूत्र—'तदुपर्यपि बादरायणः सम्भवात्' (ब्रह्मसूत्र १।३।२६). The Sūtra says—that 'according to Bādarāyaṇa not only human beings but gods and other higher beings also are entitled to study this treatise on Brahman and this is possible (सम्भव) because the gods also desire salvation (मोक्ष). The gods are traditionally known to be immortal (अमृत); but this refers to their long station in heaven only ('अमृतत्वमिति चिरस्थेमानमुपलक्षयति' वाचस्पति in सांख्यतत्त्वकौमुदी). Compare—"अष्ट्रष्ट्रभावश्रुतिर्मनुष्य-

हृदयापेक्षा मनुष्याधिकारत्वात् शास्त्रस्येत्युक्तम् (I. 3. 25)। तत्प्रसङ्गेनेदमुच्यते। बाढं मनुष्यानधिकरोति शास्त्रम्। न तु मनुष्यानेव इतीह ब्रह्मज्ञाने नियमोऽस्ति। तेषां मनुष्याणामुपरिष्टात् ये देवादयः तानप्यधिकरोति शास्त्रमिति बादरायण आचार्यो मन्यते। कस्मात्? सम्भवात्। सम्भवति हि तेषामप्यर्थित्वाद्यधिकारकारणम्। तत्रार्थित्वं तावन्मोक्षविषयं देवादीनामपि सम्भवति विकारविषयविभूत्यनित्यत्वालोचनादिनिमित्तम्। तथा सामर्थ्यमपि तेषां सम्भवति। मन्त्रार्थवादेतिहासपुराणलोकेभ्यो विग्रहवत्त्वाद्यवगमात्। न च तेषां कश्चित् प्रतिषेधोऽस्ति। न चोपनयनशास्त्रेणैषामधिकारो निवर्त्येत ; उपनयनस्य वेदाध्ययनार्थत्वात्। तेषां च स्वयं प्रतिभातवेदत्वात्।" (शाङ्करभाष्य—I. 3. 26).

The word शारीरकसूत्र means the ब्रह्मसूत्र of बादरायण (also known as व्यास). शरीरमेव इति शारीरम्, स्वार्थे अण्। कस्येदं शारीरम् इति शारीरकम्। "अज्ञाते" (V. 3. 73) इति सूत्रेण कः। The soul resides unknown in the body.

9) अथवा......व्यपदेशः।—Or another explanation is that Manu was the original exponent of the treatise ; but later on the book was compiled by his disciple Bhṛgu acting according to his command. So it has been said in this chapter (I. 59) that 'Bhṛgu shall make you hear this Śāstra in its entirety.' So the statement—'he being questioned, answered'—is all correct. The treatise has taken the name as 'Book of Manu', simply because Manu was the original exponent of the laws written herein.

Extracts from other Commentaries

"यथा तेन प्रागुक्तेन प्रकारेण। पृच्छ्यमानवस्तुप्रश्नविधिश्च प्रकारवचने तथाशब्दे अन्तर्भूतः। तेनायमर्थः—तथा पृष्टः तान् धर्मान् पृष्टः प्रत्युवाच। अथवा तथेति प्रकारमात्रमाचष्टे पृष्ट इति। पूर्वश्लोकात् पृच्छ्यमानविशेषो बुद्धौ विपरिवर्तत एव।"—Medhātithi.

Remark

Bühler connects 'duly' with 'honoured' ; but Kullūka connects it with 'answered'.

प्रायेण आचार्याणाम् etc.—Rājaśekara calls himself यायावरीय while quoting his own view. Compare—'कविमार्गानुग्राही कथमेष दोषः' इति यायावरीयः (काव्यमीमांसा—Chap. XIV p. 78). Similarly 'न हि दृष्टभावा योषितो देशे काले च प्रयुज्यमाना व्यावर्तन्त इति वात्स्यायनः'—(कामसूत्र—II. 4. 34).

In the beginning everything was unknowable.

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५॥

Prose.—इदं (जगत्) सर्वतः तमोभूतम् अप्रज्ञातम् अलक्षणम् अप्रतर्क्यम् अविज्ञेयम् प्रसुप्तमिव आसीत् ।

Beng.—(সৃষ্টির পূর্ব্বে) এই সমগ্র জগৎ প্রকৃতিতে লীন ছিল। ইহা চক্ষুরাদি ইন্দ্রিয়ের অগোচর, অনুমানের অগম্য, শব্দের দ্বারা তর্কের অযোগ্য এবং অবিজ্ঞেয় হইয়া প্রসুপ্তের ন্যায় ছিল।

Eng. Equiv.—तमोभूतम्—merged in Tamas (Prakṛti—the root-evolvent). अप्रज्ञातम्—unperceived. अलक्षणम्—destitute of distinctive marks. अप्रतर्क्यम्—unattainable by reasoning. अविज्ञेयम्—unknowable. प्रसुप्तम्—immersed in deep sleep. सर्वतः—wholly.

Eng.—This (universe) existed in the shape of Darkness, Unperceived, Destitute of distinctive marks, Unattainable by reasoning, Unknowable, Wholly immersed, as it were, in deep sleep.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—श्रूयतामित्युपक्षिप्तमर्थमाह आसीदिदमिति। (ननु मुनीनां धर्मविषयप्रश्ने तत्रैव उत्तरं दातुमुचितम् ; तत् कोऽयमप्रस्तुतः प्रलयदशायां कारणलीनस्य जगतः सृष्टिप्रकरणावतारः ?) अत्र मेधातिथिः समादधे—शास्त्रस्य महाप्रयोजनत्वमनेन सर्वेण प्रतिपाद्यते। ब्रह्माद्याः स्थावरपर्यन्ताः संसारगतयो धर्माधर्मनिमित्ता अत्र प्रतिपाद्यन्ते—"तमसा बहुरूपेण वेष्टिताः कर्महेतुना" इति। वक्ष्यति च—"एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा। धर्मतोऽधर्मतश्चैव धर्मे दध्यात् सदा मनः॥" इति। तत्र निरतिशयैश्वर्यहेतुर्धर्मः। तद्विपरीतस्त्वधर्मः। तद्रूपपरिज्ञानार्थमिदं शास्त्रं महाप्रयोजनमध्येतव्यम् इत्याद्यध्यायतात्पर्यम् इत्यन्येन। गोविन्दराजस्यापि इदमेव समाधानम्। नैतन्मनोहरम्। धर्मस्वरूपप्रश्ने यत् धर्मस्य फलकीर्तनं

तदपि अप्रस्तुतम्, धर्मोक्तिमात्रात् हि शास्त्रमर्थवत्। किञ्च—"कर्मणां फलनिर्वृत्तिं शंसेतुस्त्र महर्षिभिः। द्वादशे वक्ष्यमाणा सा वक्तुमादौ न युज्यते॥

इदन्तु वदामः। मुनीनां धर्मविषये प्रश्ने जगत्कारणतया ब्रह्मप्रतिपादनम् धर्मकथनमेव इति न अप्रस्तुताभिधानम्; आत्मज्ञानस्यापि धर्मरूपत्वात्। मनुनैव—"धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः। धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥" इति दशविधधर्माभिधाने विद्याशब्दवाच्यमात्मज्ञानं धर्मत्वेनोक्तम्। महाभारतेऽपि—"आत्मज्ञानं तितिक्षा च धर्मः साधारणो नृप!" इत्यात्मज्ञानं धर्मत्वेनोक्तम्। याज्ञवल्क्येन तु परमधर्मत्वेन। यदाह—"इज्याचारदमाऽहिंसा दानं स्वाध्यायकर्म च। अयं तु परमो धर्मो यद् योगेनात्मदर्शनम्॥" इति। जगत्कारणत्वञ्च ब्रह्मलक्षणम्। अत एव ब्रह्ममीमांसायाम् "अथातो ब्रह्मजिज्ञासा" इति सूत्रानन्तरं ब्रह्मलक्षणकथनाय "जन्माद्यस्य यतः" इति द्वितीयसूत्रं भगवान् बादरायणः प्रणिनाय। अस्य जगतो यतः जन्मादि सृष्टिस्थितिप्रलयम् इति सूत्रार्थः। तथा च श्रुतिः—"यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व तद् ब्रह्म" इति। प्राधान्येन जगदुत्पत्तिस्थितिलयनिमित्तोपादानब्रह्मप्रतिपादनम् आत्मज्ञानरूपपरमधर्मावगमाय प्रथमाध्याये कृत्वा संस्कारादिरूपं धर्मं तदङ्गतया द्वितीयाध्यायादिक्रमेण वक्ष्यतीति न कश्चिद्विरोधः। किञ्च, प्रश्नोत्तरवाक्यानामिव स्वरसात् अयं मदुक्तः अर्थः लभ्यते। तथाहि—धर्मे पृष्टे मनुर्ब्रह्म जगतः कारणं ब्रुवन्। आत्मज्ञानं परं धर्मं वित्तेति व्यक्तमुक्तवान्॥ प्राधान्यात् प्रथमाध्याये साधु तस्यैव कीर्तनम्। धर्मोऽन्यस्तु तदङ्गत्वात् युक्तो वक्तुमनन्तरम्॥

('इदम्' इति अध्यक्षेण सर्वस्य प्रतिभासमानत्वात् जगन्निर्दिश्यते। {इदं जगत् तमोभूतं तमसि स्थितं लीनमासीत्। तमःशब्देन गुणवृत्त्या प्रकृतिर्निर्दिश्यते। तम इव तमः। यथा तमसि लीनाः पदार्था अध्यक्षेण न प्रकाश्यन्ते एवं प्रकृतिलीना अपि भावा नावगम्यन्ते इति गुणयोगः। प्रलयकाले सूक्ष्मरूपतया प्रकृतौ लीनमासीदित्यर्थः। तथा च श्रुतिः—"तमः आसीत् तमसा गूढमग्रे" इति। प्रकृतिरपि ब्रह्मात्मना अव्याकृता आसीत्। अत एव अप्रज्ञातम् अप्रत्यक्षम्, सकलप्रमाणश्रेष्ठप्रत्यक्षगोचरः प्रज्ञात इत्युच्यते, तन्न भवतीत्यप्रज्ञातम्। अलक्षणम् अननुमेयम्, लक्ष्यते अनेनेति लक्षणं लिङ्गं, तदस्य नास्तीति अलक्षणम्। अप्रतर्क्यं तर्कयितुमशक्यं, तदानीं वाचकस्थूलशब्दाभावात् शब्दतोऽपि अविज्ञेयम्।) एतदेव च प्रमाणत्रयं सतर्कं द्वादशाध्याये मनुनाभ्युपगतम्। अत एव अविज्ञेयमिति अर्थापत्त्याद्यगोचरम् इति धरणीधरस्यापव्याख्यानम्।

न च नासीदेवेति वाच्यं, तदानीं श्रुतिसिद्धत्वात्। तथा च श्रूयते—"तद्धेदन्तर्ह्यव्याकृतमासीत्"। छान्दोग्योपनिषत्—"सदेव सौम्येदमग्र आसीत्"। इदं जगत् सदेवासीत् ब्रह्मात्मना आसीदित्यर्थः। सच्छब्दो ब्रह्मवाचकः। अतएव प्रसुप्तमिव सर्वतः, प्रथमार्थे तसिः, स्वकार्याक्षममित्यर्थः ॥५॥

Notes on Kullūka

(1) तत् कोऽयम्...........सृष्टिप्रकरणावतारः।—So why this irrelevant introduction of the account of the creation of the world which was immersed in the Primal Cause (प्रकृति = माया) during the time of dissolution (प्राकृतप्रलय) ? N. B.—There are four kinds of प्रलय—नित्य, नैमित्तिक, प्राकृत, आत्यन्तिक। Here Kullūka evidently refers to प्राकृतप्रलय which is defined as—"प्रकृतौ संस्थितं व्यक्तमतीतप्रलये तु यत्। तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसञ्चरः।" (Viṣṇu Purāṇa, I. 2. 25). The word 'कारण' here means प्रकृति (acc. to साङ्ख्य) which is the माया of the Vedāntists. Compare—"अव्यक्तं कारणं यत्तत् प्रधानमृषिसत्तमैः। प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम् ॥" (Viṣṇu Purāṇa, I. 2. 19). Compare—"प्राकृतप्रलयस्तु कार्यब्रह्मविनाशनिमित्तकः सकलकार्यनाशः। यदा तु प्रागेवोत्पन्नब्रह्मसाक्षात्कारस्य कार्यब्रह्मणो ब्रह्माण्डाधिकारलक्षणप्रारब्धकर्मसमाप्तौ विदेहकैवल्यात्मिका परामुक्तिः, तदा तल्लोकवासिनामपि उत्पन्नब्रह्मसाक्षात्काराणां ब्रह्मणा सह विदेहकैवल्यम्। "ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे। परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥" इति स्मृतेः। एवं तल्लोकवासिभिः सह कार्यब्रह्मणि मुच्यमाने तदधिष्ठितब्रह्माण्डान्तर्वर्तिनिखिललोकतदन्तर्वर्तिस्थावरादीनां भौतिकानां भूतानाञ्च प्रकृतौ मायायां लयो न तु ब्रह्मणि, बाधरूपविनाशस्यैव ब्रह्मनिष्ठत्वात्, अतः प्राकृतलय इत्युच्यते।"—(वेदान्तपरिभाषा—काशीसंस्करण, पृः ३२४, विषयपरिच्छेद).

(2) अत्र मेधातिथिः.........इत्यन्तेन।—On this issue Medhtiāthi decides as follows :—'The present treatise serves an extensive purpose because in the book have been mentioned all forms of existence (गति) of the creation beginning from Brahmā down to immovable objects (like trees, mountains, etc.) which are the results of their good and bad deeds.' So we read in the 49th stanza of this book—'तमसा बहुरूपेण वेष्टिताः कर्महेतुना' (Manu, I. 49). Elsewhere Manu has also

said—'Let (man) having recognized even by means of his intellect these transitions of the individual soul which depend on merit and demerit, always fix his heart on the acquisition of merit' (Manu, Ch. XII, stanza 24, Bühler's translation). From all this it follows that धर्म is the cause of superiority (in the scale of existence) and अधर्म is the reverse ; thus the psresent treatise, expounding the exact nature of धर्म and अधर्म, serves an extensive purpose, and as such should be studied. Such is the purport of Chapter I.

(3) नैतन्मनोहरम्...........न युज्यते ।—Kullūka criticizes the above-mentioned view of Medhātithi and Govindarāja, and he often summarizes his views in verse. He says that in answer to the question regarding the nature of Law (धर्म) it would be irrelevant to speak of the result of धर्म ; because the book itself shall be significant if the Law (धर्म) be mentioned merely. Moreover, in Chapter XII we find the question of the sages regarding the retribution for deeds ; so the same cannot be discussed here in Chapter I. Compare—"चातुर्वर्ण्यस्य कृत्स्नोऽयमुक्तो धर्मस्त्वयानघ ।। कर्मणां फलनिर्वृत्तिं शंस नस्तत्त्वतः पराम् ॥—Manu, XII. 1.

(4) इदन्तु वदामः.........धर्मरूपत्वात् । Here Kullūka states his own view. In answer to the question of the sages regarding धर्म, the mention of ब्रह्म as the cause of the universe, is nothing but the statement of धर्म ; because the knowledge of the Self is also our duty (धर्म).

(5) मनुनैव.........धर्मत्वेनोक्तम् ।—So Manu himself has said—"Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the Supreme Soul), truthfulness, and abstention from anger, form the ten-fold Law." (Manu, Chapter VI, St. 92, Buhler's translation). Here in his enumeration of the ten-fold Law, Manu has spoken of knowledge of the Supreme Soul (विद्या) as धर्म ।

(6) महाभारतेऽपि.........योगेनात्मदर्शनम्।—So it is said in the Mahābhārata that 'knowledge of the Supreme Soul and endurance are laws in general.' And Yājñavalkya has spoken of आत्मज्ञान as the Supreme Law (परमधर्म). The stanza quoted is from याज्ञवल्क्यसंहिता, I. 8.

(7) जगत्कारणत्वञ्च ब्रह्मलक्षणम्—ब्रह्म is defined as the cause of the universe. A definition is of two kinds (i) स्वरूप-लक्षण, (ii) तटस्थ-लक्षण। Compare—"तत्र लक्षणं द्विविधं स्वरूपलक्षणं तटस्थलक्षणं चेति। तत्र स्वरूपमेव लक्षणम् स्वरूपलक्षणम्, यथा सत्यादिकं ब्रह्मस्वरूपलक्षणं 'सत्यं ज्ञानमनन्तं ब्रह्म', 'आनन्दं ब्रह्मेति व्यजानात्' इत्यादिश्रुतेः।......तटस्थलक्षणं नाम यावल्लक्ष्यकालमनवस्थितत्वे सति यद्व्यावर्तकं तदेव। यथा गन्धवत्त्वं पृथिवीलक्षणम्। महाप्रलये परमाणुषु उत्पत्तिकाले घटादिषु गन्धाभावात्। प्रकृते च जगज्जन्मादिकारणत्वम्" (वेदान्तपरिभाषा—विषयपरिच्छेद)। Here the definition is of the second kind.

(8) ब्रह्ममीमांसा—means the ब्रह्मसूत्र of बादरायण।

(9) "जन्माद्यस्य यतः" (ब्रह्मसूत्र—I. 1. 2.)—Compare—"जन्मोत्पत्तिरादिरस्येति तद्गुणसंविज्ञानो बहुव्रीहिः। जन्मस्थितिभङ्गं समासार्थः। जन्मनश्चादित्वं श्रुतिनिर्देशापेक्षं वस्तुवृत्तापेक्षं च। श्रुतिनिर्देशस्तावत्—"यतो वा इमानि भूतानि जायन्ते" इत्यस्मिन् वाक्ये जन्मस्थितिप्रलयानां क्रमदर्शनात्। वस्तुवृत्तमपि—जन्मना लब्धसत्ताकस्य धर्मिणः स्थितिप्रलयसम्भवात्। अस्येति प्रत्यक्षादिसन्निधापितस्य धर्मिण इदमा निर्देशः। षष्ठी जन्मादिधर्मसम्बन्धार्था। यत इति कारणनिर्देशः। अस्य जगतो नामरूपाभ्यां व्याकृतस्य, अनेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य, मनसापि अचिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात् सर्वशक्तेः कारणाद्भवति, तद् ब्रह्मेति वाक्यशेषः।—(शाङ्करभाष्य).

(10) तथा च श्रुतिः............ब्रह्मेति।—The Śruti is तैत्तिरीयोपनिषत्—III. 1. Compare शाङ्करभाष्य on it—"यतो यस्माद्वा इमानि ब्रह्मादीनि स्तम्बपर्यन्तानि भूतानि जायन्ते। येन जातानि जीवन्ति प्राणान् धारयन्ति वर्धन्ते। विनाशकाले च यत् प्रयन्ति यद् ब्रह्म प्रतिगच्छन्ति, अभिसंविशन्ति तादात्म्यमेव प्रतिपद्यन्ते। उत्पत्तिस्थितिलयकालेषु यदात्मतां न जहति भूतानि तदेतद् ब्रह्मणो लक्षणम्"।

(11) प्राधान्येन............विरोधः।—So Manu here has discussed in Chapter I, the Supreme Soul (ब्रह्म)—which is our highest duty (परधर्म) and in the second and subsequent chapters he has dilated on our subsidiary (अङ्ग) duties like sacraments, etc. ; hence there is no discrepancy in his argument.

N. B.—Kullūka here refers to Brahman both as the Efficient Cause (निमित्त) and the Material Cause (उपादान) of the creation, preservation and destruction of the universe. Compare—"प्रकृतिश्चोपादानकारणञ्च ब्रह्माभ्युपगन्तव्यम् निमित्तकारणञ्च" (शाङ्करभाष्य on "प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात्"—ब्र. सू., I. 4. 23).

(12) किञ्च,......मनन्तरम्।—Kullūka summarizes his arguments in verse.

(13) इदम्......निर्दिश्यते।—The word इदम् refers to this world which is so prominent before us being in direct contact with our senses (प्रत्यक्ष). Compare—"इदमस्तु सन्निकृष्टं समीपतरवर्ति चैतदो रूपम्। अदसस्तु विप्रकृष्टं तदिति परोक्षे विजानीयात्॥"

(14) तमःशब्देन.........गुणयोगः। Secondarily (गुणवृत्ति) the word तमस् means प्रकृति [of the Sāṅkhya philosophy—which is Nature (as distinguished from पुरुष) the original source of the material world consisting of the three essential elemental qualities सत्त्व, रजस् and तमस्]. Just as objects which are hidden in darkness are not visible to our eyes, so things immersed in the प्रकृति were unknowable.

N. B.—Note in this connection Sāyaṇācārya's explanation in तैत्तिरीय ब्राह्मण—II. 8. 9. 4.—"तमःशब्देन अविद्यामायाप्रकृत्यादिशब्दवाच्यं जगद्विकारोपादानं मूलाज्ञानमुच्यते। यथा तमः पदार्थानावृणोति एवम् इदमपि ब्रह्मतत्त्वमावृणोतीति तमःशब्देन व्यवहारः। तादृशं जगद्विकारनिष्पादनक्षमं ब्रह्मण्याश्रितं किञ्चित्तम आसीत्। तेन तमसा सर्वं जगत् गूढं यथा मृत्पिण्डे घटो गूढो यथा वा बीजे वृक्षो गूढस्तद्वत्।"

(15) तथा च श्रुतिः—Vide our 'Remarks.'

(16) प्रकृतिरपि ब्रह्मात्मना अव्याकृता आसीत्।—The former statement that

everything was immersed in प्रकृति indicates that प्रकृति was within the range of perception. But that was not also the case. Even प्रकृति was unmanifested by Brahman or the Supreme Soul. So प्रकृति was immersed in ब्रह्म.

(17) सकलप्रमाणश्रेष्ठ—Perception (प्रत्यक्ष) is regarded as the best of all other means of knowledge, like अनुमान, आगम, अर्थापत्ति, etc.

(18) तदानीं वाचकस्थूल.........अविज्ञेयम्। शब्द (logos) has four stages —परा, पश्यन्ती, मध्यमा, वैखरी। वैखरी is the manifested word—व्यक्ता वाक्। Compare—"मूलाधारात् प्रथममुदितो यस्तु तारः पराख्यः पश्चात् पश्यन्त्यथ हृदयगो बुद्धियुङ् मध्यमाख्यः। वक्त्रे वैखर्यथ रुरुदिषोरस्य जन्तोः सुषुम्ना बद्धस्तस्माद्भवति पवनप्रेरितो वर्णसंघः" ॥ —अलङ्कारकौस्तुभ।

(19) एतदेव.........अभ्युपगतम्।—So the words अप्रज्ञातम्, अलक्षणम्, अविज्ञेयम् and अप्रतर्क्य respectively refer to the three means of knowledge (प्रमाण) with तर्क as said by Manu. Compare—"प्रत्यक्षञ्चानुमानञ्च शास्त्रञ्च विविधागमम्। त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥ आर्षं धर्मोपदेशञ्च वेदशास्त्राविरोधिना यस्तर्केणानुसन्धत्ते स धर्मं वेद नेतरः ॥" Manu, Ch. XII. 105-6.

(20) अत एव.........अपव्याख्यानम्।—The commentator धरणीधर explains अविज्ञेयम् as 'beyond the pale of 'अर्थापत्ति (implication), etc.' But this is faulty, because it deviates from the original (i.e., Manu).

N. B.—अर्थापत्ति is one of the sources of knowledge. "उपपाद्यज्ञानेन उपपादककल्पनम् अर्थापत्तिः"—See our Notes on Kullūka, St. I. (3).

(21) न च नासीदेव.........सिद्धत्वात्।—Not that the world did not exist at all. Because the śruti is here the proof.

(22) "तद्धेदं.........। बृहदारण्यकोपनिषत्—I. 4. 7.

(23) छान्दोग्योपनिषच्च.........—ब्रह्मवाचकः। छान्दोग्योपनिषत्—VI. 2. 1.

Compare—"सदेव सदित्यस्तितामात्रं वस्तु सूक्ष्मं निर्विशेषं सर्वगतमेकं निरञ्जनम् निरवयवं विज्ञानं यदवगम्यते सर्ववेदान्तेभ्यः। एवशब्दोऽवधारणार्थः। किं तदवध्रियत

इत्याह। इदं जगत् नामरूपक्रियावद्विकृतमुपलभ्यते यत् तत् सदैवासीत् इत्यासीच्छब्देन सम्बध्यते।"—(शाङ्करभाष्य)।

(24) सुप्तमिव—lying in a state of torpor.

Remarks

With this stanza of Manu compare the following extracts :—

(1) "नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम्॥ १॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किंचनास॥ २॥
तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम्।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम्॥ ३॥

Ṛg-Veda, X. 129.

(2) "नाहो न रात्रिर्न नभो न भूमिर्नासीत्तमो ज्योतिरभूच्च चान्यत्। श्रोत्रादिबुद्ध्यानुपलभ्यमेकं प्राधानिकं ब्रह्म पुमांस्तदासीत्॥"—विष्णुपुराण, I. 2. 23.

(3) "यदा पूर्वसृष्टिः प्रलीना उत्तरसृष्टिश्च नोत्पन्ना तदानीं सदसती द्वे अपि नाभूताम्। नामरूपविशिष्टत्वेन स्पष्टं प्रतीयमानं जगत् सच्छब्देनोच्यते। नरविषाणादिसमानं शून्यमसदित्युच्यते। तदुभयं नासीत् किन्तु काचिदव्यक्तावस्थासीत्। सा च विस्पष्टत्वाभावान्न सती जगदुत्पादकत्वेन सद्भावात् नाप्यसती।"—तैत्तिरीयब्राह्मण—सायणभाष्य—II. 8. 9. 3.

Then the Self-born Lord appeared

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम्।
महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः॥६॥

Prose.—ततः भगवान् अव्यक्तः वृत्तौजाः तमोनुदः स्वयम्भूः इदं महाभूतादि व्यञ्जयन् प्रादुरासीत्।

Beng.—তাহার পর বাহেন্দ্রিয়ের অগোচর সৃষ্টিবিষয়ে অব্যাহতশক্তি প্রকৃতি-প্রেরক ভগবান্ স্বয়ম্ভু এই মহাভূতাদি প্রকাশিত করিয়া আবির্ভূত হইলেন।

Eng. Equiv.—स्वयम्भूः—Self-existent. भगवान्—Divine. अव्यक्त—in-

discernible. व्यञ्जयन्—making discernible. महाभूतादि—the great elements and the rest. वृत्तौजाः—with irresistible creative power. प्रादुरासीत्—appeared. तमोनुदः—dispelling the darkness, controlling the Primal Material Cause.

Eng.—Then the divine Self-existent (Svayambhū, Himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अथ किमभूदित्याह। ततः स्वयम्भूर्भगवानित्यादि। ततः प्रलयावसानानन्तरं स्वयम्भूः परमात्मा स्वयं भवति स्वेच्छया शरीरपरिग्रहं करोति न त्वितरजीववत् कर्मायत्तदेहः। तथा च श्रुतिः—"स एकधा भवति द्विधा भवतीति"। भगवान् ऐश्वर्यादिसम्पन्नः। अव्यक्तः बाह्यकरणागोचरः योगाभ्यासावसेयः इति यावत्। इदं महाभूतादि, आकाशादीनि महाभूतानि, आदिग्रहणात् महदादीनि च। व्यञ्जयन् अव्यक्तावस्थं प्रथमं सूक्ष्मरूपेण, ततः स्थूलरूपेण प्रकाशयन्। वृत्तौजाः, वृत्तम्, अप्रतिहतमुच्यते, अत एव "वृत्तिसर्गतायनेषु क्रमः" इत्यत्र 'वृत्तिः अप्रतिघातः' इति व्याख्यातं जयादित्येन। वृत्तम् अप्रतिहतम् ओजः सृष्टिसामर्थ्यं यस्य सः तथा। 'तमोनुदः' प्रकृतिप्रेरकः। तदुक्तं भगवद्गीतायां—"मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्" इति। प्रादुरासीत् प्रकाशितो बभूव। तमोनुदः प्रलयावस्थाध्वंसकः इति तु मेधातिथिगोविन्दराजौ ॥ ६ ॥

Notes on Kulluka

(1) स्वयम्भवति......कर्मायत्तदेहः।—Here Kullūka interprets स्वयम्भू as the Supreme Soul Who can assume any form according to His Will. Other beings of this creation (including ब्रह्मा) assume forms according to their acts. Compare—"कर्मवतां धूममार्गेण पितृलोकं गतानामुपभोगेन कर्मक्षये सति पूर्वकृतसुकृतदुष्कृतानुसारेण ब्रह्मादिस्थावरान्तेषु पुनरुत्पत्तिः। तथा च श्रुतिः—"रमणीयचरणाः रमणीयां योनिमापद्येरन्" "कपूयचरणाः कपूयां योनि"मिति।" (वेदान्तपरिभाषा—काशीसंस्करण, पृः ३७८). Compare the following stanza of भर्तृहरि—

"ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे विष्णुर्येन दशावतारगहने क्षिप्तः सदा सङ्कटे।
रुद्रो येन कपालपाणिपुटके भिक्षाटनं कारितः सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे॥"

(2) तथा च श्रुतिः।—The reading in the छान्दोग्योपनिषत् (VII. 26. 2) is 'त्रिधा भवति' and not 'द्विधा'. Compare—"स विद्वान् प्राक्सृष्टिप्रभेदात् एकधैव भवति एकधैव च सन् त्रिधादिभेदैरनन्तभेदप्रकारो भवति सृष्टिकाले, पुनः संहारकाले मूलमेव स्वं पारमार्थिकमेकधाभावं प्रतिपद्यते" (शाङ्करभाष्य)।

(3) भगवान्—See our notes on Kullūka St. II. (1).

(4) योगाभ्यासावसेयः—योग is defined as "योगश्चित्तवृत्तिनिरोधः" (पातञ्जल-योग-सूत्र—I. 2. There is another Yoga as well defined as—"योगः कर्मसु कौशलम्")—Can only be known by Yoga.

(5) आकाशादीनि......महादादीनि च। The five great elements, viz., आकाश, वायु, अग्नि, जल and पृथ्वी। The word आदि in the word 'महाभूतादि' has been used to include महत्, etc. महत् is the great principle, also known as समष्टि बुद्धि or समष्टि अन्तःकरण. It is the Cosmos. the Universal Mind. For the order of creation, see Appendix.

(6) वृत्तम् अप्रतिहतम्........जयादित्येन। वृत्तम means 'unobstructed', So Jayāditya while commenting on Pānini-sūtra "वृत्तिसर्गतायनेषु क्रमः" (I. 3. 38) has explained वृत्ति as 'अप्रतिघात' (non-obstruction).

N. B.—In the 'काशिकावृत्ति' the word 'अप्रतिबन्ध' is found instead of 'अप्रतिघातः'. Moreover, the commentary is of double-authorship, being written by वामन and जयादित्य. Kullūka refers to जयादित्य alone. Compare—"वृत्तिरप्रतिबन्धः। सर्ग उत्साहः। तायनं स्फीतता। वृत्तौ तावत् ऋचस्य क्रमते बुद्धिः" (काशिका)।

(7) तमोनुदः.........सचराचरम्।—'तमोनुदः' means 'director of Prakṛti So it is said in Bhagavadgītā—'Under my direct guidance the प्रकृति brings forth this Universe.' Compare "मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्। हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥"—Gītā, IX. 10.

(8) तमोनुदः, etc.।—But Medhātithi and Govindarāja explain तमोनुदः as 'destroyer of the state of dissolution.'

Extracts from other Commentaries

"अव्यक्तो ध्यानयोगाभ्यासभावनावर्जितानामप्रकाशः अथवा अव्यक्तमिदमित्येवं पठितव्यम्।

इदमव्यक्तावस्थं व्यञ्जयन् स्थूलरूपैर्विकारैः प्रकाशमानयन्। यदिच्छया पुनर्जगत् प्रादुर्भवति। प्रादुरासीत् प्रादुःशब्दः प्राकाश्ये। तमोनुदः तमो महाप्रलयावस्था तां नुदति विनाशयति पुनर्जगत् सृजत्यतस्तमोनुदः। महाभूतानि पृथिव्यादीनि। आदिग्रहणात् तद्गुणाः शब्दादयो गृह्यन्ते।"—मेधातिथिः।

"अव्यक्तः उपनिषच्छब्दातिरिक्तप्रमाणागमाः। तथा च श्रुतिः—तं त्वौपनिषदं पुरुषं पृच्छामि" इति।—राघवानन्दः।

Remarks

Bühler translates 'तमोनुदः' after Govindarāja.

By the word 'महदादीनि' Kullūka refers to the 25 elementary principles recongnized by the Sāṅkhyas :—Compare "मूलप्रकृतिरविकृति-र्महदाद्याः प्रकृतिविकृतयः सप्त। षोड़शकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः" ॥ ३ ॥ सांख्य-कारिका।

The creation was nothing but the manifestation of that Supreme Soul

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥७॥

Prose.—योऽसौ अतीन्द्रियग्राह्यः सूक्ष्मः अव्यक्तः सनातनः सर्वभूतमयः अचिन्त्यः स एव स्वयम् उद्बभौ।

Beng.—যিনি অতীন্দ্রিয় মনের গ্রাহ্য, সূক্ষ্ম, অবয়বরহিত, সনাতন, সর্ব্বভূতময় এবং অচিন্ত্য তিনিই মহদাদিকার্য্যরূপে প্রাদুর্ভূত হইলেন।

Eng. Equiv.—अतीन्द्रियग्राह्यः—who can be perceived by the internal organ (mind). सूक्ष्मः—subtile. अव्यक्तः—indiscernible. सनातनः eternal. सर्वभूतमयः—who contains all created beings. अचिन्त्यः—inconceivable. उद्बभौ—shone forth.

Eng.—He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—योऽसाविति। (योऽसाविति सर्वनामद्वयेन सकललोकवेद-पुराणेतिहासादिप्रसिद्धं परमात्मानं निर्दिशति। अतीन्द्रियग्राह्यः इन्द्रियमतीत्य वर्त्तते इत्यतीन्द्रियं मनः तद्ग्राह्य इत्यर्थः। यदाह व्यासः—"नैवासौ चक्षुषा ग्राह्यो न च शिष्टैरपीन्द्रियैः।

मनसा तु प्रसन्नेन गृह्यते सूक्ष्मदर्शिभिः" ॥ सूक्ष्मः बहिरिन्द्रियागोचरः, अव्यक्तः, व्यक्तिः अवयव-रहितः, सनातनः नित्यः, सर्वभूतमयः सर्वभूतात्मा अत एवाचिन्त्यः इयत्तया परिच्छेत्तुमशक्यः। स एव स्वयमुद्बभौ महदादिकार्यरूपतया प्रादुर्बभूव। उत्पूर्वो भातिः प्रादुर्भावे वर्तते, धातूनामने-कार्थत्वात् ॥ ७ ॥

Notes on Kulluka

(1) योऽसौ.........निर्दिशति।—By the two pronouns Manu here refers to the Supreme Soul so well-known in the Vedas, Purāṇas, Itihāsa, etc.

(2) अतीन्द्रियं मनः।—Here Kullūka says that Mind is not a sense-organ (इन्द्रिय). But Manu calls it उभयेन्द्रिय (i.e., both बुद्धीन्द्रिय and कर्मेन्द्रिय). Compare—"एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम्" (मनुसंहिता, II. 92.) According to some, the mind is not a sense-organ. Compare—"न तावदन्तःकरणमिन्द्रियमित्यत्र मानमस्ति। "मनःषष्ठानीन्द्रियाणि" इति भगवद्गीतावचनं प्रमाणमिति चेत् न, अनिन्द्रियेनापि मनसा षट्त्वसंख्यापूरणाविरोधात्। न हि इन्द्रियगत-संख्यापूरणम् इन्द्रियेणैव इति नियमः। "यजमानपञ्चमा इडां भक्षयन्ति" इत्यत्र ऋत्विग्गतपञ्चत्वसंख्याया अनृत्विजापि यजमानेन पूरणदर्शनात्। "वेदानध्यापयामास महाभारतपञ्चमान्" इत्यादौ वेदगत-पञ्चत्वसंख्याया अवेदेनापि भारतेन पूरणदर्शनात्। "इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः" इत्यादिश्रुत्या मनसोऽनिन्द्रियत्वापत्तेश्च"—(वेदान्तपरिभाषा, प्रत्यक्षपरिच्छेद)।

(3) So Vyāsa has said—"He cannot be known by the eye nor by the remaining sense-organs. Men of subtle insight only know him by their tranquil mind."

(4) इयत्तया परिच्छेत्तुमशक्यः—Cannot be measured by any limit.

(5) महदादिकार्यरूपतया प्रादुर्बभूव—manifested Himself as महत्, etc. which are the effects of the मूलप्रकृति।

(6) उत्पूर्वो...........अनेकार्थत्वात्।—The root भा preceded by the prefix उत् means 'manifestation'; because a root has a number of

N. B.—The grammarians hold that all meanings are implicit in the root the prefixes only make them explicit. Compare—"धातूनामुपसर्गैर्या ये अर्थाः प्रतीयन्ते ते सर्वेऽपि तेषां स्वार्था एव। उपसर्गाणां पुनरभिव्यञ्जकत्वम्। यदाह माघः—"धातुलीनमुपसर्ग इवार्थम्" (X. 15)"—नारायण on कुमारसम्भव I. 26.

Extracts from other Commentaries

"सर्वाणि भूतानि मया स्रष्टव्यानि इत्येवं भावितचित्तो भूतात्मैव सम्पन्नः सर्वभूतमय इत्युच्यते। यथा मृन्मयो घटो मृद्विकारत्वात् मृद्विकारश्चशरीर एवं यः कश्चित् किञ्चित् अत्यन्तं भावयति स तन्मय इत्युपचारादुच्यते। यथा स्त्रीमयोऽयं पुरुषः ऋङ्मयो यजुर्मय इति। अथवा अद्वैतदर्शनेनैव चेतनाचेतनानि भूतानि पृथक्त्वेन न सन्ति। तस्यैवायं विवर्तः। अतो विवर्तानां भूतमयत्वात् तैश्च तस्याभेदात् युक्तमेव तन्मयत्वम्। कथं पुनरेकस्य नानारूपविवर्तितोपपत्तिरेकत्वाद् विरोधिनी। उच्यते। एवमाहुर्विवर्तवादिनो यथा समुद्रात् वायुनाभिहता ऊर्मयः समुत्तिष्ठन्ति ते च न ततोऽभिपद्यन्ते नापि लिप्यन्ते सर्वथा भेदाभेदाभ्याम् अनिर्वाच्या, एवमयं ब्रह्मणो विश्वविवर्तः"—मेधातिथिः।

Remarks

अव्यक्तः—व्यक्तिः (अवयवः) अस्य अस्तीति व्यक्तः "अर्श आदिभ्योऽच्" (५।२।१२७)। न व्यक्तः इति अव्यक्तः।

सनातन—सना (सदा) भव इति सना + ट्यु (तुट् च)—"सायंचिरंप्राह्णेप्रगेऽव्ययेभ्यष्ट्युट्युलौ तुट् च" (४।३।२३)। Alt. form—सदातनः। Compare—"न तथा यथा धर्माधर्मवशात् संसारिणोऽन्ये जायन्ते 'योऽसावतीन्द्रियग्राह्य' इत्यादि स्मृतेः"—(शाङ्करभाष्य—मुण्डकोपनिषत्—I. 1).

First He created the waters

सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः।
अप एव ससर्जादौ तासु बीजमवासृजत्॥ ८॥

Prose.—सः स्वात् शरीरात् विविधाः प्रजाः सिसृक्षुः आदौ अपः एव ससर्ज, तासु (च) बीजम् अवासृजत्।

Beng.—সেই পরমাত্মা স্বীয় শরীর হইতে বিবিধ প্রজা সৃষ্টি করিতে ইচ্ছুক হইয়া

অভিধ্যানপূর্ব্বক প্রথমে জল সৃষ্টি করিয়াছিলেন এবং পরে তাহাতে নিজ বীজ নিক্ষেপ করিয়াছিলেন।

Eng. Equiv.—অভিধ্যায়—with a thought. স্বাৎ—own. সিসৃক্ষু:—desiring to produce. বিবিধা:—of many kinds. প্রজা:—beings. সসর্জ—created. বীজম্—seed. অবাসৃজৎ—placed.

Eng.—He, desiring to produce beings of many kinds from His own body, first with a thought created the waters, and placed His seed in them.

কুল্লূকভট্টকৃতা মন্বর্থমুক্তাবলী—সোঽভিধ্যায়েতি। (স: পরমাত্মা নানাবিধা: প্রজা: সিসৃক্ষু: অভিধ্যায়, আপো জায়ন্তামিত্যভিধ্যানমাত্রেণ অপ এব সসর্জ। অভিধ্যানপূর্ব্বিকাং সৃষ্টিং বদতো মনো: প্রকৃতিরেব অচেতনা স্বতন্ত্রা পরিণমতে ইত্যয়ং পক্ষো ন সম্মত:। কিন্তু ব্রহ্মৈব অব্যাকৃত-শক্ত্যাত্মনা জগৎকারণমিতি বিদক্তিবেদান্তসিদ্ধান্ত এবাভিমত: প্রতিভাতি) তথা চ ছান্দোগ্যোপ-নিষৎ—"তদৈক্ষত বহু স্যাং প্রজায়েয়" ইতি। অত এব শারীরকসূত্রকৃতা ব্যাসেন সিদ্ধান্তিতম্—"ঈক্ষতের্নাশব্দম্" ইতি। ঈক্ষতেরীক্ষণশ্রবণাৎ ন প্রধানং জগৎকারণম্; অশব্দং, ন বিদ্যতে শব্দ: শ্রুতির্যস্য তদশব্দমিতি সূত্রার্থ:। স্বাৎ শরীরাৎ অব্যাকৃতরূপাৎ; অব্যাকৃতমেব ভগবন্না-স্করীয়বেদান্তদর্শনে প্রকৃতি:, তদেব চ তস্য শরীরম্। অব্যাকৃতশব্দেন পঞ্চভূত-বুদ্ধীন্দ্রিয়-কর্ম্মেন্দ্রিয়-প্রাণমন:কর্ম্মাবিদ্যাবাসনা এব সূক্ষ্মরূপতয়া শক্ত্যাত্মনা স্থিতা অভিধীয়ন্তে। অব্যাকৃতস্য চ ব্রহ্মণা সহাভেদাভেদস্বীকারাৎ, ব্রহ্মাদ্বৈতম্। শক্ত্যাত্মনা চ ব্রহ্ম জগদ্রূপতয়া পরিণমতে, ইত্যুভয়মপ্যুপপদ্যতে। আদৌ, স্বকার্য্যভূমিব্রহ্মাণ্ডসৃষ্টে: প্রাক্। অপাং সৃষ্টিশ্চেয়ম্ মহদহঙ্কারতন্মাত্রক্রমেণ বোদ্ধব্যা। 'মহাভূতাদি ব্যঞ্জয়ন্' ইতি পূর্ব্বাভিধানাৎ, অনন্তরমপি মহদাদিসৃষ্টের্বক্ষ্যমাণত্বাৎ। (তাসু অপসু বীজং শক্তিরূপং আরোপিতবান্॥) ৮॥

Notes on Kullūka

(1) আপো........মাত্রেণ।—With this thought only—'Let there be waters.'

(2) অভিধ্যানপূর্ব্বিকাং............ন সম্মত:।—Manu, who says that the thought (অভিধ্যান) (of the Supreme Soul) preceded the creation, does not endorse the view of those (the Sāṅkhyas) who say that

the unconcious and independent प्रकृति evolves herself as the universe. Some editions read—'अचेतनाऽस्वतन्त्रा'—evidently, the, लुप्त अकार in अस्वतन्त्रा is a misprint. अचेतना स्वतन्त्रा should be the proper reading. Or, possibly due to inadvertence (and analogy with अचेतना) the unwarranted 'अ' was put in by some pedantic scribe. The Sāṅkhya view is that non-conscious and independent Prakṛti transforms herself in the form of the world.

N. B.—According to Sāṅkhya-system the Primordial Matter (प्रधान or प्रकृति) which consists of the three essential elemental qualities,—Sattva, Rajas and Tamas,—and which is unconscious, is the independent material cause of the universe. She creates when when she acts, and this action is generated in her by the proximity of Puruṣa who is pure and unsullied by any outer object. Śaṅkara quotes their view as follows :—

"तत्र सांख्या: प्रधानं त्रिगुणमचेतनं जगत: कारणमिति मन्यमाना आहु:—यानि वेदान्तवाक्यानि सर्वज्ञस्य सर्वशक्तेर्ब्रह्मणो जगत्कारणत्वं प्रदर्शयन्तीत्यवोचं स्तानि प्रधानकारणपक्षेऽपि योजयितुं शक्यन्ते । सर्वशक्तित्वं तावत् प्रधानस्यापि स्वविकारविषयमुपपद्यते । एवं सर्वज्ञत्वमप्युपपद्यते ।......अपि च प्रधानस्य अनेकात्मकस्य परिणामसम्भवात् कारणत्वोपपत्तिर्मृदादिवत् नासंहतस्य एकात्मकस्य ब्रह्मण:"—(शाङ्करभाष्य, I. 1. 5).

(3) किन्तु ब्रह्मैव.........प्रतिभाति ।—But rather it seems that Manu supports the view of the Tridaṇḍin school of Vedānta (of Bhāskarācārya) which says that it is Brahman the Supreme Soul Who by means of His Unmanifested Power is regarded as the Material Cause of the universe. Bhāskara advocated the theory of the real evolution or transformation of Brahman—भास्करीयास्तु चिदचिदंशविभक्तं ब्रह्मद्रव्यमचिदंशेन विक्रियते" (सर्वार्थसिद्धि, ३।२७) । Cf.—"Bhāskara believes in real evolution (pariṇāma). He regards the illusion theory (of Śaṅkara) as baseless and traces it to Buddhist influence ('माहायानिकबौद्धगाथितं मायावादम्'— १।४।२५ ; also cf. २।१।१४). He holds that the world of matter has real existence, though it is essentially of the same nature as Brahman. When matter acts on Brahman, it serves as a limiting

adjunct in the form of body and senses and results in the rise of the individual souls. He admits of the reality of upādhis and does not trace them to avidyā. The jīva is naturally one with Brahman, while its difference is due to limitations ("जीवपरयोश्च स्वाभाविकोऽभेद औपाधिकस्तु भेदः"—४।४।४) ।

Compare and contrast also the inimitable शाङ्करभाष्य on—"तदभिध्यानादेव तु तल्लिङ्गात् सः" (ब्रह्मसूत्र, II. 3. 13). "किमिमानि वियदादीनि भूतानि स्वयमेव स्वविकारान् सृजन्त्याहोस्वित् परमेश्वर एव तेन तेनात्मनाऽवतिष्ठमानोऽभिध्यायंस्तं तं विकारं सृजतीति सन्देहे सति प्राप्तं तावत् स्वयमेव सृजतीति । कुतः ? आकाशाद्वायुर्वायोरग्निः" इत्यादि स्वातन्त्र्यश्रवणात् । नन्वचेतनानां स्वतन्त्राणां प्रवृत्तिः प्रतिषिद्धा, नैष दोषः—"तत्तेज ऐक्षत" "ता आप ऐक्षन्त" इति च भूतानामपि चेतनत्वश्रवणादिति । एवं प्राप्तेऽभिधीयते—स एव परमेश्वरस्तेन तेनात्मनावतिष्ठमानोऽभिध्यायंस्तं तं विकारं सृजतीति । कुतः ? तल्लिङ्गात् । तथा हि शास्त्रम्—"यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति"—इत्येवं जातीयकं साध्यक्षाणामेव भूतानां प्रवृत्तिं दर्शयति ।"

N. B.—The word 'Tridaṇḍin' usually denotes an ascetic who wears three staves (दण्ड) tied together. Manu in Chap. XII says, that man only deserves the name 'Tridaṇḍin' who keeps a three-fold control (daṇḍa) over himself. Compare—"वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च । यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥"—Manu, XII. 10.

Of course, the literal meaning Tridaṇḍin is very simple. It may refer to any class of religious mendicant (Sannyāsin) who has renounced all worldly attachments and who carries three long staves tied together (so as to form one) in his right hand. The three staves are symbolic of his control over mind, speech and body (or thought, word and deed) as described by Manu. These sannyāsins may belong either to the Monistic school of Śaṅkara or to the dualistic school of Mādhva, since sannyāsins of all these schools are actually found to carry three staves. But still the expression 'त्रिदण्डिवेदान्तसिद्धान्त' is technically used here to refer to the

Bhāskara school. Bhāskara calls himself—त्रिदण्डी—"स्मृतौ च मननादौ त्रिदण्डग्रहणापवीतादिनियमादुत्तमाश्रमः" etc. (भास्करभाष्य, काशी सं, पृ: २०८)—"त्रिदण्डपक्षेऽप्युपपन्नत्वात्" (भास्करभाष्य, पृ: २०८). It seems that Manu prescribed three staves merely as symbolic which later on Bhāskara took up as the characteristic symbol (or sign) to denote his own school. There is no reason, however, to believe that in Manu's time Bhāskara's theory of Bhedābheda was actually current. Bhāskara has been referred to by Udayana in his Nyāyakusumāñjali—as "ब्रह्मपरिणतेरिति भास्करगोत्रे युज्यते" and by Vardhamāna in Kusumāñjali-Prakāśa as—"भास्करस्त्रिदण्डिमतभाष्यकारः". This theory of Brahman's real transformation (as advocated by Bhāskara) has no sanction of Manu who conforms to the real Upaniṣadic standpoint (as adumbrated by Śaṅkara). We cannot, therefore, agree with Kullūka that here Manu has referred to the Bhedābheda theory or the real transformation of Brahman through Its body (i.e., Primordial Matter)—as found in the Tridaṇḍin school of Bhāskara. On the other hand, the original śloka very clearly refers to the simple Upaniṣadic theory that it is conscious Brahman (and *not* unconscious Prakṛti) that is the Universal Cause—this is the view of Śaṅkara-Vedānta.

(4) तथा च.........प्रजायेय।—So it is said in the छान्दोग्योपनिषत् (VI. 2. 3). "He thought, I shall be many, I shall be born"—Compare—"तत् सत् ऐक्षत ईक्षां दर्शनं कृतवत्। अतश्च न प्रधानं सांख्यपरिकल्पितं जगत्कारणम्। प्रधानस्याचेतनत्वाभ्युपगमात्। इदं तु सच्चेतनमीक्षितृत्वात्। तत् कथमैक्षत इत्याह—बहु प्रभूतं स्यां भवेयं प्रजायेय प्रकर्षेणोत्पद्येय।"—(शाङ्करभाष्य)॥

(5) अत एव............इति सूत्रार्थः।—"ईक्षतेर्नाशब्दम्" (ब्रह्मसूत्र, I. 1. 5). Compare—"न सांख्यपरिकल्पितमचेतनं प्रधानं जगतः कारणं शक्यं वेदान्तेष्वाश्रयितुम्। अशब्दं हि तत्। कथम् अशब्दत्वम्? ईक्षतेः—ईक्षितृत्वश्रवणात् कारणस्य। कथम्? एवं हि श्रूयते "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्" इत्युपक्रम्य "तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत" इति। तत्रेदंशब्दवाच्यं नामरूपव्याकृतं जगत् प्रागुत्पत्तेः सदात्मना-

यथार्थं तस्यैव प्रकृतस्य सच्छन्दवाच्यस्य ईक्षणपूर्वकं तेजःप्रभृतेः स्रष्टृत्वं दर्शयति।" (भास्कर-भाष्य). Hence प्रधान is not the independent prime cause of this universe as there is no Vedic authority to support. But Brahman is the independent Efficient and Material Cause because the Veda attests it.

(6) अव्याकृतमेव............शरीरम्।—According to the Vedānta philosophy as preached by Bhāskarācārya, the प्रकृति which is identical with unmanifested Matter (अव्याकृत) is the body of the Brahman. See our notes on Kullūka St. 15 (13). Rāmānuja also holds a similar view that Prakṛti (non-conscious Matter) and jīva (conscious individual selves) constitute the body of Brahman.

N. B.—The exact date of Bhāskarācārya is not known with certainty. He, however, flourished after the great Śaṅkarācārya and commented on the Brahmasūtras of Bādarāyaṇa with the sole objects of attacking Śaṅkara. Compare—"सूत्राभिप्रायसंवृत्या स्वाभिप्रायप्रकाशनात्। व्याख्यातं यैरिदं शास्त्रं व्याख्येयं तन्निवृत्तये॥" Also—"मायावादं व्यावर्णयन्तो लोकान् व्यामोहयन्ति"—on—I. 4. 25. Bhāskarācārya's doctrine is भेदाभेदवाद—(the doctrine of simulteneous identity and non-indentity). So he says that ब्रह्म is both साकार and निराकार। Compare—"भेदाभेदरूपं ब्रह्मेति समधिगतम्। इदानीं भेदरूपमभेदरूपं चोपास्यम् उत उपसंहृतसमस्तभेदम् अभिन्नम् सल्लक्षणबोधरूपम् उपास्यम् इत्ययमंशो विचार्यते।......अत्र पूर्वपक्षवादी मन्यते साकारं निराकारं च ब्रह्मोपास्यम् उभयावगमात्, कारणात्मना प्रपञ्चात्मना च ब्रह्मावस्थितम्। यथावस्थितवस्तूपासनं च युक्तम्। एवं प्राप्ते अभिधीयते। नोभयलिङ्गं ब्रह्मोपास्यम् प्रपञ्चाकारेण साकारं निराकारं च। लिङ्गं लक्षणं चिह्नमुच्यते। निराकारमेवोपास्यम् शुद्धं कारणरूपम्"—(भास्करभाष्य, III. 2. 11). Also compare—"ननु भेदाभेदौ कथं परस्परविरुद्धौ सम्भवेतां, नैष दोषः, प्रमाणश्चेत् प्रतीयते को विरोधोऽयमुच्यते। विरोधे चाविरोधे च प्रमाणं कारणं मतम्॥"—(भास्करभाष्य, II. 1. 25).

Bhaṭṭoji Dīkṣita in his वेदान्ततत्त्वविवेकटीकाविवरण says "भट्टभास्करस्तु—

भेदाभेदवेदान्तसिद्धान्तवादी" । Bhāskara himself says that he is a follower of Upavarṣācārya, who is traditionally acknowledged as the preceptor of Pāṇini (vide, Kathāsaritsāgara of Somadeva, Bṛhatkathāmañjarī of Kṣemendra, etc.) and who has been quoted by Śaṅkara in Brahmasūtrabhāṣya (I. 3. 28). He has often been identified with the Vṛttikāra whose views have been referred to by Śaṅkara in his commentaries ; and late MM. Kuppuswami Śāstrī of Madras also tried to identify him with Bodhāyana (the founder of the Viśiṣṭādvaita school as claimed by Rāmānujācārya in his introduction to the Śrībhāṣya) on the authority of a passing note of Vedāntadeśika of dubious import. Bhāskara's quotations are to the following effect—"उपवर्षाचार्यागमाच्च" (भा. भा. चौखाम्बा सं, पृ: ६२)—"उपवर्षाचार्यस्य शास्त्रसम्प्रदायप्रवर्तकस्य (पृ: १२४) ।

[For further details, vide 'Brahman and the World' by A. Śāstrī—Journal, of the Department of Letters, Vol. XXVIII, 1935].

Bhāskara, in his turn has been criticized by Vācaspati in his Bhāmatī (II. 1. 14). Vācaspati's date is 841 A. D. So Bhāskara flourished sometime between the eighth and the first quarter of the ninth century A. D. Some, however, hold that he was an earlier contemporary of King Bhoja (C. 996 A.D.). But Vācaspati's date is fixed (middle of the ninth century A.D.), and it is certain Bhāskara preceded him.

(7) अव्याकृतशब्देन.........अभिधीयन्ते ।—The word अव्याकृत refers to the following things which keep their subtle existence as force (शक्ति) :— (1) the five great elements (महाभूत), i. e., आकाश, वायु, अग्नि, जल and पृथ्वी ; (2) the five organs of perception (ज्ञानेन्द्रिय) i. e., श्रोत्र, त्वक्, चक्षुः, रसना, घ्राण ; (3) the five organs of action (कर्मेन्द्रिय), i. e., वाक्, पाणि, पाद, पायु, उपस्थ, (4) the five principles of life (प्राण) i. e., प्राण, अपान, समान,

व्यान, उदान ; (5) the mind (मनस्) which is defind as "तदेव सुखदुःखाद्युपलब्धि-साधनं इन्द्रियं प्रतिजीवं भिन्नमणु नित्यं च" (तर्ककौमुदी) ; (6) कर्म—actions—which may be of three kinds—सञ्चित, क्रियमाण, प्रारब्ध or of six kinds—नित्य, नैमित्तिक, काम्य, निषिद्ध, प्रायश्चित्त, उपासना । (7) अविद्या or ignorance (अज्ञान). Compare "तत्कारणं यदज्ञानं सकार्यं सद्विलक्षणम् । अवस्तित्युच्यते सद्भिर्यस्य बाधा प्रदृश्यते ॥ (सर्ववेदान्तसिद्धान्तसारसंग्रह—३०१) ; (8) वासना—subtle impressions.

(8) अव्याकृतस्य च.........उपदृश्यते । And the अव्याकृत (or प्रकृति) is both different from and identical with ब्रह्म ; and this is in keeping with the doctrine of ब्रह्माद्वैत (say, of Bhāskarācārya). It may also be explained otherwise, that ब्रह्म with माया (शक्ति) as Its condition or associate (उपाधि) evolves Itself as the world. This explanation accords with Śaṅkara school (of विवर्तवाद) of Vedānta. So both the views are reconciled here.

N. B.—We take शक्ति in the sense of माया. According to Śaṅkara the अव्याकृत is ईश्वर. Compare "मायोपहितचैतन्यं साभासं सत्त्वबृंहितम् । सर्वज्ञत्वादिगुणकं सृष्टिस्थित्यन्तकारणम् । अव्याकृतं तदव्यक्तमीश इत्यपि गीयते ॥" (सर्ववेदान्तसिद्धान्तसारसंग्रह—३१२).

(9) आदौ......प्राक् ।—आदौ means in the 'beginning' i. e., before the creation of the Egg, the field of Brahman's work.

(10) अपां सृष्टिः.........वक्ष्यमाणत्वात् ।—The creation of waters is to be understood as having taken place in order of महत्, अहङ्कार, पञ्चतन्मात्र because it has been previously said (in St. 6)—'he made manifest the great elements, etc.,' and also because, the creation of महत्, etc., shall be described later on" (in St. 14).

For detailed discussion about the order of creation. see our notes on Kullūka St. 15.

Extracts from other Commentaries

"शरीरात् स्वात्, यत् तेन गृहीतं शरीरम् अहं तदर्थमेव प्रधानमेव । तस्येदं शरीरं

तदिच्छानुवर्तित्वात् स्वत शरीरनिर्माणहेतुत्वाच। सर्वलोकानां शरीरं किं भौतिकेन व्यापारेण कुद्दालखननादिना ससर्ज ? नेत्याह ; अभिध्याय इति।...अत्रेत्थं चोद्यते पृथिव्यादीनां तदानीमभावात् अपां सृष्टानां क आधारः ? अन्येष्व इदमुच्यते, स्रष्टुरपि परमेश्वरस्य गृहीतशरीरस्य क आधार इत्यपि वाच्यम्। अथ विलक्षणैश्वर्यातिशययोगात् अन्येव सा कर्तृशक्तिरसङ्कोच्या प्रकृतधर्मसामान्येन इत्येवम् ? एष्वपि द्रष्टव्यम्।"—मेधातिथिः।

Remarks

Compare—"यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम्। यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम ॥८॥—Rv. X. 121.

He was born as Brahman, the progenitor of the whole world.

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम्।
तस्मिञ् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥

Prose.—तत् (बीजम्) हैमं सहस्रांशुसमप्रभम् अभवत्। तस्मिन् स्वयं (परमात्मा) सर्वलोकपितामहः ब्रह्मा जज्ञे।

Beng.—সেই (বীজ) স্বর্ণনির্ম্মিতের ন্যায় বিশুদ্ধ এবং সূর্য্যের ন্যায় উজ্জ্বল একটি অণ্ডরূপে পরিণত হইয়াছিল। সেই অণ্ডে তিনি স্বয়ং (পরমাত্মা) সর্ব্বলোকপিতামহ ব্রহ্মা-রূপে উৎপন্ন হইয়াছিলেন।

Eng. Equiv.—तत्—that seed. हैमं—golden. सहस्रांशुसमप्रभम्—in brilliancy equal to the sun. जज्ञे—was born. स्वयं—Himself. सर्वलोकपितामहः—the grand progenitor of the whole world.

Eng.—That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तदण्डमभवद्धैममिति। तद् बीजं परमेश्वरेच्छया हैममण्डमभवत्। हैममिव हैमम्; शुद्धिगुणयोगात्, न तु हैममेव। तदीयैकशकलेन भूमिनिर्माणस्य वक्ष्यमाणत्वात्, भूमेश्च अहैमत्वस्य प्रत्यक्षत्वात् उपचाराश्रयणम्। सहस्रांशुः आदित्यः, तत्तुल्यप्रभम्। तस्मिन् अण्डे हिरण्यगर्भो जातवान्; येन पूर्वजन्मनि हिरण्यगर्भोऽहमस्मीति भेदाभेदभावनया परमेश्वरोपासना कृता, तदीयं लिङ्गशरीरावच्छिन्नजीवमनुप्रविश्य स्वयं परमात्मैव

हिरण्यगर्भरूपतया प्रादुर्भूतः। (सर्वलोकानां पितामहः जनकः, सर्वलोकपितामह इति वा तस्य नाम। ॥ ९ ॥)

Notes on Kulluka

(1) हैममिव.........उपचाराद्ग्रहणम्।—Kullūka says that the epithet 'golden' is to be taken figuratively (उपचार) as it conveys the idea of purity, and not actually golden. Because in the 13th stanza it will be said the Earth was made by one part of that Egg. Now if the Egg, which is the material cause, be golden,—then the Earth (its effect) shall also be the same. Compare "कारणगुणाः कार्यगुणमारभन्ते" (as is the cause so is the effect). But it is attested by perception that the Earth is not golden.

(2) तस्मिन् अण्डे हिरण्यगर्भो जातवान्।—Here Kullūka interprets ब्रह्मा as हिरण्यगर्भ।

N. B.—In the Vedānta Philosophy हिरण्यगर्भ is the name of the Consciousness as limited by the Cosmic Mind, the Great Principle. It is akin to the महत्तत्व of the Sāṅkhya Philosophy, but conscious. In the शीक्षाध्याय of तैत्तिरीयोपनिषत्, हिरण्यगर्भ has been spoken of as the शब्दब्रह्म or सगुणब्रह्म. He is described as 'मनसां पतिः' 'व्याहृत्यात्मा ब्रह्म'. हिरण्यगर्भ is the first Created Being as different from ब्रह्मा, विष्णु and रुद्र। Compare "हिरण्यगर्भो नाम मूर्तित्रयादन्यः प्रथमो जीवः। "स वै शरीरी प्रथमः स वै पुरुष उच्यते। आदिकर्ता स भूतानां ब्रह्माग्रे समवर्तत" ॥ "हिरण्यगर्भः समवर्ततताग्रे" इत्यादिश्रुतेः"—(वेदान्तपरिभाषा)। हिरण्यगर्भ is known as कार्यब्रह्म. Also compare—"ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता" (मुण्डकोपनिषत्—I. 1).

(3) येन पूर्वजन्मनि.........प्रादुर्भूतः।—The Supreme Soul was born as हिरण्यगर्भ, He having entered the individual (jīva), as delimited by the subtle body of हिरण्यगर्भ) who in his previous birth worshipped Him (the Supreme Soul) contemplating himself as different from and

indentical with Brahman —with this idea—'I am Hiraṇyagarbha'. Thus हिरण्यगर्भोऽहमस्मि = नित्य-शुद्ध-बुद्ध-मुक्तस्वभावः अहं हिरण्यगर्भोऽस्मि ।

N. B.—The Indian philosophers believed in the theory of the transmigration of soul. The Vedântists hold that the cycle of creation is अनादि (without beginning) but not अनन्त (endless) ; because the cycle will cease for that man who shall attain Salvation. So हिरण्यगर्भ and other beings have been born many times in the past and shall be born again in the future. For the definition of लिङ्गशरीर vide "तैश्चापञ्चीकृतभूतैर्लिङ्गशरीरं परलोकयात्रानिर्वाहकं मोक्षपर्यन्तं स्थायि मनोबुद्धिभ्यामुपेतं ज्ञानेन्द्रियपञ्चककर्मेन्द्रियपञ्चकप्राणादिपञ्चकसंयुक्तं जायते । तदुक्तं—"पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् । अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ इति । तच्च द्विविधं परमपरं चेति । परं हिरण्यगर्भलिङ्गशरीरम् । अपरम् अस्मदादिलिङ्गशरीरम् । तत्र हिरण्यगर्भलिङ्गशरीरम् महत्तत्वम् अस्मदादिलिङ्गशरीरम् अहङ्कार इत्याख्यायते"—(वेदान्तपरिभाषा विषयपरिच्छेद) । Hiraṇyagarbha is Consciousness limited by the sum-total of subtle bodies (लिङ्गशरीर or सूक्ष्मशरीर) including the Cosmic Mind (समष्टिमनः).

Extracts from other Commentaries

"कथं तर्हि स्वयं जज्ञे स्वयंभूतश्च तत्र ब्रह्मोच्यते । नैष दोषः, पितृनाम्ना पुत्रो व्यपदिश्यते । आत्मा जज्ञ आत्मन इति ।"—मेधातिथिः ।

Remarks

For general idea of Stanzas 8, 9. Compare—"आपो ह वा इदमग्रे सलिलमेवास । ता अकामयन्त कथं नु प्रजायेमहीति । ता अश्राम्यंस्तास्तपोऽतप्यन्त, तासु तपस्तप्यमानासु हिरण्मयमाण्डं सम्बभूवाजातोऽतर्हि संवत्सर आस । तदिदं हिरण्मयमाण्डं यावत् संवत्सरस्य वेला तावत् पर्यप्लवत । १ ॥ ततः संवत्सरे पुरुषः समभवत् ।"—शतपथब्राह्मण —XI, 1, 6, 1.

He is called Na'ra'-yaṇa because He first resided in water.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः॥१०॥

Prose.—आपः नाराः इति प्रोक्ताः, आपः वै नरसूनवः। यत् ताः (आपः) अस्य (परमात्मनः) पूर्वम् अयनम्, तेन (अयं परमात्मा) नारायणः स्मृतः।

Beng.—'নারা' এই শব্দ জলকে বুঝায়, যেহেতু জল নরাখ্য পরমাত্মা হইতে উৎপন্ন। সেই নারা ইঁহার পূর্ব্ব আশ্রয় ছিল বলিয়া তিনি 'নারায়ণ' নামে কথিত হন।

Eng. Equiv.—आपः—the waters. नरसूनवः—offspring of Nara. ताः—they. यत्—as. अयनं—residence. पूर्वं—first. वै—indeed.

Eng.—The waters are called 'Nārāḥ, (for; the waters are, indeed, the offspring of Nara; as they were His first residence (ayana), He thence is named 'Nārāyaṇa'.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली। इदानीमागमप्रसिद्ध-नारायणशब्दार्थनिर्वचनेन उक्तमेवार्थं द्रढ़यति, आपो नारा इत्यादि। आपो नाराशब्देनोच्यन्ते, अप्सु नाराशब्दस्याप्रसिद्धेस्तदर्थमाह आपो वै इति। यतस्ता नराख्यस्य परमात्मनः सूनवोऽपत्यानि, "तस्येदम्" इत्यण्-प्रत्ययः। यद्यपि अणि कृते ङीप्प्रत्ययः प्राप्तस्तथापि छान्दसलक्षणैरपि स्मृतिषु व्यवहारात् "सर्वे विधयश्छन्दसि विकल्प्यन्ते" इति पाक्षिको ङीप्प्रत्ययः। तस्य अभावपक्षे सामान्यलक्षणप्राप्ते टापि कृते नारा इति रूपसिद्धिः। ताः अस्य परमात्मनो ब्रह्मरूपेणावस्थितस्य पूर्वम् अयनम् आश्रय इत्यसौ नारायण इत्यागमेष्वाम्नातः। गोविन्दराजेन तु 'आपो नरा' इति पठितं, व्याख्यातञ्च, नरायण इति प्राप्ते "अन्येषामपि दृश्यते" इति दीर्घत्वेन नारायण इति रूपम्। अन्यैस्तु 'आपो नारा' इति पठन्ति॥ १०॥

Notes on Kulluka

(1) इदानीं.........द्रढ़यति।—Here Manu strengthens his previous view by analyzing the meaning of the word नारायण well-known in the scriptures.

(2) यतस्ता.........अण्प्रत्ययः।—Because they are offsprings of the Supreme Soul known as नरः। Compare—"नरोऽर्जुने मनुजेऽसृने। क्लीबं तु

रामकर्पूरे" (मेदिनी)। The affix अण् is here added to the word नर by the rule "तस्येदम्" (IV. 3. 120).

(3) यद्यपि........ प्राप्तः।—If the affix अण् is added then the feminine affix should be ङीप् by the rule "टिड्ढाणञ्द्वयसज्दघ्नञ्मात्रच्तयप्ठक्ठञ्कञ्क्वरपः" (IV. 1. 15). So the form should be नार्यः instead of नाराः।

(4) तथापि.........ङीप्प्रत्ययः।—But because Vedic rules may also be applied in the Smṛtis and because of the dictum 'all rules are optional in Vedas', the affix ङीप् here is also optional.

(5) तस्य अभाव.........रूपसिद्धिः। In that case where the ङीप् is not used (it being optional) the affix टाप् is added by the general rule "अजाद्यतष्टाप्" (IV. 1. 4), and the form नारा is obtained.

(6) गोविन्दराजेन.........रूपम्।—But Govindarāja reads 'आपो नरा' and explains that the expected form being नरायण we get the form नारायण by lengthening the vowel by the rule "अन्येषामपि दृश्यते" (VI. 3. 137).

Extracts from other Commentaries

"यः कश्चिन्नारायणशब्देन कर्तृज्ञानशक्त्यतिशययोगेन जगत्कारणपुरुषतया आगमेष्वाम्नातः सोऽयमेव न शब्दभेदादर्थभेदः। ब्रह्मा नारायणो महेश्वर इत्येक एवार्थः न उपासनाकर्मतया भिद्यते"—मेधातिथिः।

Remarks

Other derivations of the word नारायण are given in the व्याख्यासुधा of Bhānuji Dīkṣita. (1) नराणां समूहो नारम् "तस्य समूहः" (IV. 2. 37) इत्यण्। तदयनं यस्य "पूर्वपदात्—" (VIII. 4. 3) इति णत्वम्; (2) नरस्यापत्यम् "नडादिभ्यः फक्" (IV. 1. 99) इति वा। संज्ञापूर्वकत्वात् वृद्ध्यभावो वा; (3) नारा आपः तत्त्वानि वा अयनं यस्य नारम्, अयते जानाति वा, आनयति प्रवर्तयति वा, "कृत्यल्युटः—" (III. 3. 113) इति ल्युट्।

In the Viṣṇupurāṇa this stanza is read as—"आपो नारा इति प्रोक्ता आपो वै नरसूनवः। अयनं तस्य ताः पूर्वम् तेन नारायणः स्मृतः"॥ (विष्णुपुराण—I. 4-6). On this Śrīdhara comments—"नरतीति नरः प्रोक्तः परमात्मा सनातनः" इति वचनात्।

नर: पुरुषोत्तम: तस्माज्जाता नारा: । तदुक्तम्—"तान्यवात्सृजत् स्वसृष्टासु सहस्रपरिवत्सरान् ।
तेन नारायणो नाम यदाप: पुरुषोद्भवा:" ॥ इति"—

Compare the following :—

"नारायण: परोऽव्यक्तादण्डमव्यक्तसम्भवम् । अण्डस्यान्तस्त्विमे लोका: सप्तद्वीपा च मेदिनी"—
quoted by Śaṅkara in the beginning of his commnntary on Gītā.

"साकप्यमुक्तिवचनो नारेति च विदुर्बुधा: । यो देवोऽप्ययनं तस्य स च नारायण:
स्मृत: ॥ २४ ॥ नारश्च कृतपापाश्चाप्ययनं गमनं स्मृतम् । यतोऽहि गमनं तेषां सोऽयं नारायण:
स्मृत: ॥ २५ ॥ नारश्च मोक्षणं पुण्यमयनं ज्ञानमीप्सितम् । तयोर्ज्ञानं भवेद्यस्मात् सोऽयं
नारायण: प्रभु: ॥ २६ ॥—(ब्रह्मवैवर्तपुराण—श्रीकृष्णजन्मखण्ड, अ-१११).

The male thus produced from the First Cause is known as Brahma'.

यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्ट: स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥

Prose.—यत् तत् अव्यक्तं नित्यं सदसदात्मकं कारणं, तद्विसृष्ट: स: पुरुष: लोके ब्रह्मा इति कीर्त्यते ।

Beng.—যিনি লোকে ও বেদাদিতে প্রসিদ্ধ অব্যক্ত নিত্য সদসদাত্মক কারণ, তৎকর্তৃক সৃষ্ট সেই পুরুষ জগতে 'ব্রহ্মা' এই নামে পরিকীর্তিত ।

Eng. Equiv—कारणं—cause. अव्यक्तं—indiscernible. नित्यं—eternal. सदसदात्मकम्—both real and unreal. तद्विसृष्ट:—produced from Him. पुरुष:—male. लोके—in the world. कीर्त्यते—famed.

Eng.—From that (first) Cause, which is indiscernible, eternal and both real and unreal, was produced that male (Puruṣa), who is famed in this world (under the appellation of) Brahman (Brahmā).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—यत्तत् कारणमव्यक्तमित्यादि । (यत्तदिति सर्वनामभ्यां लोकवेदादिसर्वप्रसिद्धं परमात्मानं निर्दिशति । कारणं सर्वोत्पत्तिमताम् । अव्यक्तं बहिरिन्द्रियागोचरम् । नित्यम् उत्पत्तिविनाशरहितम् । वेदान्तसिद्धत्वात् सत्स्वभावम् । प्रत्यक्षाद्यगोचरत्वात् असत्स्वभावमिव ।) अथवा सत् भावजातम्, असत् अभाव:, तयोरात्मभूतम् । तथा च श्रुति:—"एतदात्म्यमिदं सर्वम्" इति । (तद्विसृष्ट: तेनोत्पादित: स पुरुष: सर्वत्र ब्रह्मेति कीर्त्यते ॥ ११ ॥)

Notes on Kulluka

(1) यत्तदिति.........निर्दिशति ।—See Notes on Kullūka, St. 7 (1).

(2) कारणं सर्वोत्पत्तिमताम्—He is both the efficient (निमित्त) and the material (उपादान) cause of all things that are born. Vide ब्रह्मसूत्र—I. 4. 23. "प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात्" । See our notes on Kullūka, St. 5.

(3) अव्यक्तं बहिरिन्द्रियागोचरम् ।—He is indiscernible because He is beyond the pale of our outer sense-organs.

(4) नित्यम् उत्पत्तिविनाशरहितम् ।—He is Eternal, because He has no birth and death.

(5) वेदान्तसिद्धत्वात्......सर्वम् इति ।—He is existent or real, because He can be known through the Veda and Vedānta, but non-existent or unreal, because He cannot be perceived by the senses. Or, another explanation is that He is the soul of all things having positive and negative existence. So it is said in the Upaniṣads 'All this is identical with Him'. Vide "स य एषोऽणिमैतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा" (छान्दोग्योपनिषत्—VI, 8-7). On this compare—"स यः सदाख्य एष उक्तोऽणिमा अणुभावो जगतो मूलम् ऐतदात्म्यम्, एतत् सत् आत्मा यस्य सर्वस्य तदेतदात्म तस्य भाव ऐतदात्म्यम् । एतेन सदाख्येन आत्मना आत्मवत् सर्वमिदं जगत् । नान्योऽस्त्यस्यात्मा संसारी" (शाङ्करभाष्य).

N. B—It is to be noted that though the Supreme Soul is both positive and negative existence, He is beyond these two, because He transcends both being and non-being. Compare—"अनादिमत् परं ब्रह्म न सत्तन्नासदुच्यते" (Gītā XIII. 12). On सत् and असत् compare the following extracts :—

(i) "सद् यस्य यत्सम्बन्धितया विद्यमानं तत्, तद्विपरीमसत्...न पुनरत्यन्तमेवासद् भगवान् स्वयम् ; कार्यकारणे वा सदसती" (शाङ्करभाष्य on Gītā, IX, 19).

(ii) "यत्सम्बन्धितया यद्विद्यते तत्तत्र सत्...यत्सम्बन्धितया यन्न विद्यते तत्तत्रासत्" (मधुसूदन on Gītā, IX. 19).

(iii) "विधिमुखेन प्रमाणस्य विषयः सच्छब्देनोच्यते, निषेधविषयस्त्वसच्छब्देनोच्यते इदन्तु तदुभयविलक्षणमविषयत्वात्" (श्रीधर on Gītā, XIII. 12).

(iv) ननु महता परिकरबन्धेन कण्ठरवेणोद्घुष्य ज्ञेयं प्रवक्ष्यामीत्यननुरूपमुक्तं न सत्तन्नासदुच्यत इति। न अनुरूपमेवोक्तम्।......सर्वो हि शब्दोऽर्थप्रकाशनाय प्रयुक्तः श्रूयमाणश्च श्रोतृभिर्जातिक्रियागुणसम्बन्धद्वारेण सङ्केतग्रहणं सव्यपेक्षोऽर्थं प्रत्याययति। नान्यथाऽदृष्टत्वात्। तद्यथा गौरश्व इति वा जातितः, पचति पठतीति वा क्रियातः, शुक्लः कृष्ण इति वा गुणतः, धनी गोमानिति वा सम्बन्धतः, न तु ब्रह्म जातिमत् अतो न सदादिशब्दवाच्यम्, नापि गुणवत् येन गुणशब्देन उच्येत निर्गुणत्वात्, नापि क्रियाशब्दवाच्यं निष्क्रियत्वात् "निष्कलं निष्क्रियं शान्तम्" इति श्रुतेः। न च सम्बन्धि, एकत्वादद्वयत्वादविषयत्वादात्मत्वाच्च न केनचित् शब्देन उच्यते इति युक्तं "यतो वाचो निवर्तन्ते" इत्यादिश्रुतिभ्यश्च" (शाङ्करभाष्य on Gītā, XIII. 12).

So from the supremely true point of view (पारमार्थिक) nothing can be predicated of Brahman. So Brahman is neither सत् nor असत्. But from the empirical point of view (व्यावहारिक) the conception of सत् and असत् can apply to finite things of the world according as they are manifested or unmanifested, and this world has no separate existence from the Brahman, it being an appearance of Brahman.

(6) तद्विसृष्टः तेनोत्पादितः—created by him. Compare—"हिरण्यगर्भं जनयामास पूर्वम्" (श्वेताश्वतरोपनिषत्—III, 4). "यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै। तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये" (श्वेताश्व VI. 18).

Extracts from other Commentaries

"कारणमेव न कार्यो न परेच्छाविधेयशरीरः, स्वाभाविकेन महिम्ना युक्तं अव्यक्तं नित्यमुक्तम्। विरुद्धस्य भावाभावरूपधर्मद्वयस्य योग उच्यते। अर्वाक्‌दर्शनानां तद्विषयाया उपलब्धेरभावात् सत्ताव्यवहारयोग्यत्वात् असदात्मेत्युच्यते। आगमेभ्यः सर्वस्यास्य तत्कारणत्वावगमात् सदात्मकम्। अतः प्रतिपत्तृभेदात् उभयतोऽपि व्यवहारः ब्रह्मणाविरुद्धः"—मेधातिथिः।

तद्विसृष्टः तेन कारणाख्येन भगवता सृष्टः। पुरुषशब्दोऽयं राजपुरुषशब्दवत् अधिकारवचनो भगवन्नियोगकर इत्यर्थः"—नन्दनः।

Remarks

असत्स्वभावमिव—(Kull.). The word इव indicates that the non-existent character is illusory ; the real character is सत्-स्वभाव।

Brahma' divided the Egg into two halves.

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम्।
स्वयमेवात्मनो ध्यानात् तदण्डमकरोद् द्विधा॥१२॥

Prose.—स भगवान् तस्मिन् अण्डे परिवत्सरम् उषित्वा स्वयमेव आत्मनः ध्यानात् तत् अण्डं द्विधा अकरोत्।

Beng.—ভগবান্ সেই অণ্ডমধ্যে পূর্ণ এক বৎসরকাল বাস করিয়া স্বীয় ধ্যানবলে সেই অণ্ডকে দ্বিখণ্ড করিলেন।

Eng. Equiv.—तस्मिन् अण्डे—in that Egg. स भगवान्—that Divine One. उषित्वा—having resided. परिवत्सरम्—during a whole year. आत्मनो ध्यानात्—by His thought. द्विधा—two halves.

Eng.—The Divine One resided in that Egg during a whole year, then He Himself by His thought (alone) divided it into two halves.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तस्मिन्नण्डे स भगवानित्यादि। (तस्मिन् पूर्वोक्ते अण्डे स ब्रह्मा वक्ष्यमाणब्रह्ममानेन संवत्सरम् उषित्वा स्थित्वा, आत्मनैव 'अण्डं द्विधा भवतु' इत्यात्मगत-ध्यानमात्रेण तदण्डं द्विखण्डं कृतवान्॥ १२॥)

Notes on Kulluka

(1) स भगवान्।—Here the use of तत् without यत् is allowed because the word तत् is either प्रक्रान्तार्थ or प्रसिद्धार्थ। "प्रक्रान्तप्रसिद्धानुभूतार्थः तच्छब्दो यदुपादानं नापेक्षते"।

(2) वक्ष्यमाण......संवत्सरम्।—The year is to be calculated in the

standard relating to Brahmā. Thus 4,320,000,000 human years make a day of Brahmā (Kalpa) and an equal period of time make a night.—Compare Stanzas, 70-73.

Remarks

परिवत्सरम्—अत्यन्तसंयोगे द्वितीया by the rule "कालाध्वनोरत्यन्तसंयोगे" (II. 3. 5).

He created heaven and earth, and other things.

ताभ्यां स शकलाभ्याञ्च दिवं भूमिञ्च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानञ्च शाश्वतम् ॥१३ ॥

Prose.—सः ताभ्यां शकलाभ्यां च दिवं भूमिं च निर्ममे, मध्ये व्योम, अष्टौ दिशश्च अपां शाश्वतं स्थानं च (निर्ममे)।

Beng.—অতএব সেই খণ্ডদ্বয় দ্বারা তিনি স্বর্গ পৃথ্বী নির্ম্মাণ করিয়াছিলেন, এবং এতদুভয়ের মধ্যে আকাশ, অষ্ট দিক্ এবং জলরাশির স্থির আধার নির্ম্মাণ করিয়াছিলেন।

Eng. Equiv.—ताभ्यां शकलाभ्यां—out of these two halves. दिवं—heaven. भूमिं—earth. मध्ये—between. स्थानं—abode.

Eng.—And out of these two halves He formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of waters.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—ताभ्यां स शकलाभ्याञ्चेत्यादि । (शकलं खण्डं ताभ्यां अण्डशकलाभ्याम् उत्तरेण दिवं स्वर्लोकम्, अधरेण भूर्लोकम्, उभयोर्मध्ये आकाशं, दिशश्च अन्तरालदिग्भिः सह अष्टौ, समुद्राख्यम् अपां स्थानं स्थिरं निर्मितवान् ॥ १३ ॥)

Notes on Kulluka

(1) उत्तरेण.........भूर्लोकम् ।—With the upper part He built the heaven and with the lower one He constructed the earth.

(2) दिशश्च.........अष्टौ ।—The number eight is obtained by adding to the four cardinal points the 'intermediate ones' (known as विदिक्. Compare—"दिशोर्मध्ये विदिक् स्त्रियाम्"—अमरकोष), north-east south-east, etc.

(3) समुद्राणाम् अपां स्थानम्।—Regarding the interpretation of अपां स्थानम् Kullūka, Medhātithi and Rāghavānanda differ in their opinion. Thus (1) Kullūka takes it to mean 'ocean.' In Stanza 24, however, seas are mentioned; (2) According to Medhātithi—"The receptacle of water', (i) in the atmosphere, (ii) the ocean; (iii) the Ākāśa within the Earth and the Nether Regions"—(Jhā's translation); (3) Rāghavānanda says—"अपां स्थानं समुद्राख्यं 'यश्चासेयमुदकं स समुद्र' इति श्रुतेः। वस्तिर्मूत्रस्थानम्"—वस्तिः = pelvis.

Extracts from other commentaries.

"ते अण्डकपाले रजतं च सुवर्णं चाभवताम्। 'यद्रजतं सेयं पृथिवी यत् सुवर्णं सा द्यौरित्यादिश्रुतेः"—राघवानन्दः।

Remarks

शाश्वतम्—शश्वद्भवः इति शश्वत्+अण्, तम्। The grammatical form is शाश्वतिक by the rule "कालाट् ठञ्" (IV, 3-12). According to Vāmana the form is to be justified since कात्यायन and others use it. Compare "शाश्वतमिति प्रयुक्तः" (काव्यालङ्कारसूत्र II. 51). Compare—"शाश्वतमिति न सिध्यति कालाट्ठञ्प्रसङ्गात्। "येषाञ्च विरोधः शाश्वतिकः" इति सूत्रकारस्यापि प्रयोगः। आह प्रयुक्तः। "शाश्वते प्रतिषेध" इति वार्तिककारप्रयोगात्। शाश्वतमिति भवति"। Compare—"शाश्वतस्तु ध्रुवो नित्यः"—Amara.

From Himself He made the self-conscious mind.

उद्बबर्हात्मनश्चैव मनः सदसदात्मकम्।
मनसश्चाप्यहङ्कारमभिमन्तारमीश्वरम् ॥ १४ ॥

Prose.—(ब्रह्मा) आत्मनः (सकाशात्) सदसदात्मकं मनः उद्बबर्ह। मनसः (प्राक्) अभिमन्तारम् ईश्वरम् अहङ्कारम् (उद्बबर्ह)।

Beng.—তিনি পরমাত্মা হইতে সদসদাত্মক মন সৃষ্টি করিয়াছিলেন। এবং মনঃসৃষ্টির পূর্ব্বে 'আমি' এই অভিমানবিশিষ্ট স্বকার্য্যনির্ব্বর্ত্তনক্ষম 'অহঙ্কার' সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—उद्बबर्ह—drewforth. आत्मनः—from the Supreme Soul. सदसदात्मकं—both real and unreal. अहङ्कारम्—egoism. अभिमन्तारम्—which possesses the function of self-consciousness. ईश्वरम्—lordly.

Eng.—From Himself (ātmanah) He also drew forth the mind, which is both real and unreal, likewise from the mind - egoism, which possesses the function of self-consciousness (and is) lordly.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—(इदानीं महदादिक्रमेणैव जगन्निर्माणमिति दर्शयितुं तत्तत्सृष्टिमाह। उद्बबर्हात्मनश्चेत्यादि। ब्रह्मा आत्मनः परमात्मनः सकाशात् तेन रूपेण मन उद्धृतवान्, परमात्मनः एव ब्रह्मस्वरूपेण उत्पन्नत्वात्। परमात्मन एव मनःसृष्टिर्वेदान्तदर्शने, न प्रधानात्। तथा च श्रुतिः—"एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च। खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी"॥ मनश्च श्रुतिसिद्धत्वात् युगपज्ज्ञानानुत्पत्तिलिङ्गाच्च सत्, अप्रत्यक्षत्वात् असत् इव। मनसः पूर्वं अहङ्कारतत्त्वं अहमित्यभिमानाख्यकार्ययुक्तम्, ईश्वरं स्वकार्यकरणक्षमम्॥ १४॥)

Notes on Kullka

(1) ब्रह्मा आत्मनः...उत्पन्नत्वात्—ब्रह्मा assuming his form as the same drew forth from the Supreme Soul the mind; because the Supreme Soul was born as ब्रह्मा। According to Medhātithi and Govindarāja—आत्मनः means 'from the Pradhāna'.

(2) परमात्मन एव.........धारिणी।—Here as in many other places Kullāka has tried to show that Manu was an advocate of non-dualistic Vedānta. Thus in the Vedānta Philosophy the mind has been spoken of as created from the Supreme Soul (परमात्मा) and not from the प्रकृति or प्रधान (as found in Sāṅkhya Philosophy). So is said in मुण्डकोपनिषत्—II. 1. 3. On it compare शाङ्करभाष्य—"...... यस्मादेतस्मादेव पुरुषान्नामबीजोपाधिलक्षितात् जायते उत्पद्यतेऽविद्याविषयविकारभूतो नामधेयोऽनृतात्मकः प्राणः......एवं मनः सर्वाणि चेन्द्रियाणि विषयाश्च तस्मादेव जायन्ते। तस्मात् सिद्धमस्य निरुपचरितमप्राणादिमत्त्वमित्यर्थः।"

(3) मनश्च.........असदिव।—Kullūka takes the word मनः to mean

the internal organ, the mind. According to Nandana the first created Manas (Cosmic Mind) is another name for the principle usually called 'Mahat'. Kullūka adduces the following argument in favour of the existent and non-existent character of मनः। Thus the existence of mind is confirmed by the Śruti as well as by the distinctive sign (लिङ्ग) that we do not derive simultaneous (युगपत्) knowledge of more than one things; and it is non-existent as it were, because it is beyond the pale of our senses.

N. B. The reasoning युगपज्ज्ञानानुत्पत्तिलिङ्गात् is evidently taken from the Indian Logic where the same has been adduced to pave the atomic nature of (अणुत्व) of the mind. We quote the following passage from भाषापरिच्छेद 6 (मनोनिरूपणम्)—"साक्षात्कारे सुखादीनां करणं मन उच्यते। अयौगपद्याज्ज्ञानानां तस्याणुत्वमिहोच्यते ॥ ८५ ॥" Also compare the following from सिद्धान्तमुक्तावली—"इदानीं क्रमप्राप्तं मनो निरूपयितुमाह—साक्षात्कार इति। एतेन मनसि प्रमाणं दर्शितम्।......तत्र मनसोऽणुत्वे प्रमाणमाह। अयौगपद्यादिति। ज्ञानानां चाक्षुषरासनादीनाम् अयौगपद्यम् एककालीनोत्पत्तिः नास्तीत्यनुभवसिद्धम्। तत्र नानेन्द्रियाणां सत्यपि विषयसन्निधाने यत्सम्बन्धात् एकेन इन्द्रियेण ज्ञानं जन्यते यदसम्बन्धाच्च परैर्ज्ञानं नोत्पाद्यते तन्मनसो विभुत्वे चासन्निधानं न सम्भवतीति न विभु मनः। न च तदानीमदृष्टविशेषोद्बोधकविलम्बादेव तज्ज्ञानविलम्ब इति वाच्यम्। तथा सति चक्षुरादीनामप्यकल्पनापत्तेः। न च दीर्घशष्कुलीभक्षणादौ नानावधानभाजां च कथमेकदा अनेकेन्द्रियजन्यज्ञानमिति वाच्यम् मनसोऽतिलाघवाद् झटिति नानेन्द्रियसम्बन्धात् नानाज्ञानोत्पत्तेः उत्पलशतपत्रभेदादिव यौगपद्यप्रत्ययस्य भ्रान्तत्वात्"—85. So the mind is atomic in nature and even when knowledge caused by many sense-organs seem to occur at the same time (e.g., while eating a cake), there the simultaneity is mistaken as in the case of piercing with a needle the hundred petals of a lotus. The fact is that mind is so very light and makes its contact so quickly with the sense-organs that the order (क्रम) is overlooked.

The mind acc. to the Naiyāyikas is a thing (द्रव्य). For other

definitions—compare "उभयात्मकमत्र मनः सङ्कल्पकमिन्द्रियं च साधर्म्यात्। गुणपरिणामविशेषान्नानात्वं बाह्यभेदाश्च" (सांख्यकारिका—२७). "सङ्कल्पविकल्पात्मकं मनश्चास्मि" (शङ्करः—Gita, X. 22). The function of the mind is to will (सङ्कल्प) and doubt (विकल्प). See our notes on Kullūka St. 7 (2).

(4) मनसः पूर्वम्.........युक्तम्।—Here Kullūka supplies the word पूर्वम्, because 'Mahat', 'Ahankāra' and 'Manas' have been placed in an inverted order. So अहङ्कार was created before मनस् compare—"प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद्गणश्च षोडशकः" (सांख्यकारिका—22). The अहङ्कारतत्त्व is the Ego—'I'-sense. The following are its synonyms—'वैकृतस्तैजसो भूतादिरभिमानोऽस्मिता' (माठरवृत्ति on सांख्यकारिका—22). Compare—"अभिमानोऽहङ्कारस्तस्माद्द्विविधः प्रवर्तते सर्गः" (सांख्यकारिका—24).

(5) ईश्वरम्.........क्षमम्।—The word 'lordly' means one which can act personally.

Extracts from other Commentaries

"तत् प्रधानात् स्वस्मात् रूपात् मन उद्धृतवान्। प्रातिलोम्येनेयं तत्त्वोत्पत्तिरिहोच्यते"—मेधातिथिः। "आत्मनः आत्मसम्बन्धि। सदसदात्मकम् प्रकृतिविकृत्यात्मकम् मनः महत्तत्त्वम्। तथा चोक्तम्—"मनो महान् मतिर्ब्रह्मापूर्बुद्धिः ख्यातिरीश्वरः"—नन्दनः।

Remarks

उद्बबर्ह—The root बर्ह् is an आत्मनेपदीय verb in the भ्वादि class. The use of परस्मैपद is therefore आर्ष। It should be उद्बबर्हे।

मनसः—Acc. to Kullūka दिक्शब्दयोगे पञ्चमी (दिशि दृष्टः शब्दो दिक्शब्दः) vide "अन्यारादितरर्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते" (V. 3. 29).

Bühler's translation of आत्मनः and मनसः is acc. to Medhātithi.

He created the Mahat five organs and other things.

महान्तमेव चात्मानं सर्वाणि त्रिगुणानि च।
विषयाणां ग्रहीतॄणि शनैः पञ्चेन्द्रियाणि च ॥१५॥

Prose.—(स अहङ्कारात् प्राक्) आत्मानं महान्तमेव, त्रिगुणानि च सर्वाणि, विषयाणां ग्रहीतृणि पञ्चेन्द्रियाणि च शनैः (उद्बबर्ह) ।

Beng.—(তিনি অহঙ্কার-সৃষ্টির পূর্ব্বে) মহদাখ্য তত্ত্ব, ত্রিগুণ সকল পদার্থ এবং বিষয়ের গ্রাহক পঞ্চ ইন্দ্রিয় (জ্ঞান-কর্ম্মেন্দ্রিয়, পঞ্চতন্মাত্র) ক্রমশঃ সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—महान्तं—the great one. आत्मानं—the soul. त्रिगुणानि—made of the three qualities. विषयाणां—objects of sensation. ग्रहीतृणि—perceiver. शनैः—in their order. पञ्चेन्द्रियाणि—five organs.

Eng.—Moreover, the great one, the soul, and all (products) affected by the three qualities, and in their order, the five organs which perceive the objects of sensation.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—महान्तमेव चात्मनमित्यादि। (महान्तमिति महदाख्यतत्त्वम्,) अहङ्कारात् पूर्वम् परमात्मन एव अव्याकृतशक्तिरूपप्रकृतिसहितात् उद्धृतवान्। (आत्मन उत्पन्नत्वात् आत्मानम्, आत्मोपकारकत्वाद्द वा। यानि अभिहितानि अभिधास्यन्ते च तानि उत्पत्तिमन्ति सर्वाणि सत्त्वरजस्तमोगुणयुक्तानि, विषयाणां शब्दस्पर्शरूपरसगन्धानां ग्राहकाणि, शनैः क्रमेण वेदान्तसिद्धेन श्रोत्रादीनि द्वितीयाध्यायवक्ष्यमाणानि पञ्च बुद्धीन्द्रियाणि च शब्दात् पञ्च पाय्वादीनि कर्मेन्द्रियाणि शब्दतन्मात्रादीनि च पञ्च उत्पादितवान्।

ननु—अभिध्यानपूर्वकसृष्ट्यभिधानात् वेदान्तसिद्धान्त एव मनोरभिमत इति प्रागुक्तं, तन्न सङ्गच्छते, इदानीं महदादिक्रमेण सृष्ट्यभिधानात्। वेदान्तदर्शने च परमात्मन एव आकाशादिक्रमेण सृष्टिर्व्यक्ता। तथा च तैत्तिरीयोपनिषत्—"तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी" इति। उच्यते—प्रकृतितो महदादिक्रमेण सृष्टिरिति भगवच्छाङ्करीयदर्शनेऽप्युपपद्यते इति तद्विदो व्याचक्षते। अव्याकृतमेव प्रकृतिरिष्यते; तस्य सृष्ट्युन्मुखत्वं सृष्ट्याद्यकालयोगरूपं तदेव महत्तत्त्वम्; ततो बहु स्यामित्यभिमानात्मकैतत्क्षणकालयोगित्वम् अव्याकृतस्य अहङ्कारतत्त्वम्। तत आकाशादिपञ्चभूतसूक्ष्माणि क्रमेणोत्पन्नानि पञ्चतन्मात्राणि। ततस्तेभ्य एव स्थूलान्युत्पन्नानि पञ्चमहाभूतानि, सूक्ष्मस्थूलक्रमेणैव कार्योदयदर्शनात् इति न विरोधः। अव्याकृतगुणत्वेऽपि सत्त्वरजस्तमसां सर्वाणि त्रिगुणानीत्युपपद्यते। भवतु वा सत्त्वरजस्तमःसमतारूपैव मूलप्रकृतिः, भवन्तु च तत्त्वान्तराण्येव महदहङ्कारतन्मात्राणि, तथापि प्रकृतिर्ब्रह्मणोऽनन्या इति मनोः स्वरसः। यतो वक्ष्यति—"सर्वभूतेषु चात्मानं सर्वभूतानि

चात्मनि" इति ; तथा, "एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना । स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम् ॥" इति ॥ १५ ॥

Notes on Kullūka

(1) महान्तम्.........तत्त्वम् ।—The word महान्तम् refers to the महत्तत्त्व of the Sāṅkhya philosophy. महत् is the Great Principle, the Cosmos or the Universal Mind. The महत् is known as—"बुद्धिः, मतिः, प्रज्ञा, संवित्तिः, ख्यातिः, चितिः, स्मृतिः, आसुरी, हरिः, हरः, हिरण्यगर्भः" (माठरवृत्ति—सांख्यकारिका—२२).

(2) अहङ्कारात् पूर्वं.........उद्धृतवान् ।—He drew out the महत् before the creation of the Ego from the Supreme Soul with Prakṛti as the unmanifested energy. Here again Kullūka supplies the word 'अहङ्कारात् पूर्वम्' । See our notes on Kullūka St. 14 (4) and St. 8 (6).

(3) आत्मन.........उपकारकत्वात् वा ।—The महत् is called the Soul, because it is produced from the Soul or is useful to the Soul.

(4) यानि......सर्वाणि ।—By सर्वाणि is meant those objects that have already been said and will be said later on, as having origination (उत्पत्तिमन्ति).

(5) सत्त्वरजस्तमोगुणयुक्तानि ।—The word त्रिगुणानि means 'modified by the three essential qualities—सत्त्व, रजस and तमस' ।

(6) विषयाणां.........ग्राहकाणि ।—The five objects of sensation, viz., शब्द, स्पर्श, रूप, रस and गन्ध which are respectively perceived by the five organs of knowledge (बुद्धीन्द्रिय), viz., श्रोत्र, त्वक्, चक्षुः, जिह्वा and नासिका ।

(7) शनैः.........वेदान्तसिद्धेन ।—In the order as given in Vedānta philosophy.

(8) द्वितीयाध्यायवक्ष्याणि—See, Manu II. 90.

(9) च शब्दात्.........पञ्च ।—By the particle च the five organs of action, viz., वाक्, पाणि, पाद, पायु, उपस्थ and the five subtle elements (तन्मात्र), viz., शब्द, स्पर्श, रूप, रस, गन्ध—are referred to.

(10) ननु अभिध्यान.........व्यक्ता ।—Here Kullūka begins a discussion as follows :—It has been said before (in St. 8) that Manu advocates

the Vedāntic theory of creation as he has spoken of the 'thought' before creation. But that does not agree with this stanza where he has described the creation according to the order of the Sāṅkhya system (i.e., in the order of महत्, etc.) While in the Vedānta philosophy the creation has been described as emanating from the Supreme Soul in the order of आकाश, etc. (पाठान्तर—'उक्ता')

N. B. Medhātithi in St. 5 has said that the genesis of the world as described in the first chapter of Manusaṁhitā, is sometimes Paurāṇic and sometimes Sāṅkhyaite. Compare : "प्रक्रियाबहुलं चेदं सर्वमुपन्यसिष्यते । क्वचित् पौराणी प्रक्रिया क्वचित् सांख्यानाम्" (I. 5). But Kullūka has always tried to show that Manu was an adherent of non-dualistic Vedānta. The order of the creation as described in the Upaniṣads is quite different from that as found in the Purāṇas or in the Sāṅkhya philosophy. And Manu's apparently Paurāṇic and Sāṅkhyaite view of the world's creation, has been interpreted by Kullūka in the light of the Vedāntic theory. So Kullūka has taken the help of the Vedāntic creed as preached by Bhāskara, in order to defend the dubious position of Manu.

(11) तथा च.........पृथिवीति ।—Vide तैत्तिरीयोपनिषत्—II. 1. Śaṅkara explains this passage in the light of पञ्चीकरण theory (See St. 20) "...तस्मादेतस्माद् ब्रह्मण: आत्मस्वरूपात् आकाश: सम्भूत: समुत्पन्न: । आकाशो नाम शब्द-गुणोऽवकाशकरो मूर्तद्रव्याणाम् । तस्मादाकाशात् स्वेन स्पर्शगुणेन पूर्वेण च कारणगुणेन शब्देन द्विगुणो वायु: । सम्भूत इत्यनुवर्तते । वायोश्च स्वेन रूपगुणेन पूर्वाभ्यां च त्रिगुणोऽग्नि: सम्भूत: । अग्ने: स्वेन रसगुणेन पूर्वैश्च त्रिभिश्चतुर्गुणा आप: सम्भूता: । अद्भ्य: स्वेन गन्धगुणेन पूर्वैश्चतुर्भि: पञ्चगुणा पृथिवी सम्भूता ।" (शाङ्करभाष्य). See our notes on Kullūka—St. 8 (3).

(12) प्रकृतितो.........व्याचष्टे ।—The theory of the creation of महत् etc. from प्रकृति can be reconciled in the philosophy of Bhāskarācārya. This is the opinion of the exponents of the school of Bhāskarācārya.

(13) अव्याकृतमिव.........महत्तत्त्वम् ।—The 'अव्याकृत' is identical with

the प्रकृति of the Sānkya-philosophy ; and the proneness to creation of the अव्याकृत (i. e., Its connection with Time in the beginning of the creation) is nothing but the Principle महत्.

N. B. It is to be noted that अव्याकृत is the philosophical name of Personal God (ईश्वर) in Sāṅkara-Vedānta—Compare "मायोपहितचैतन्यं साभासं सत्त्वबृंहितम् । सर्वज्ञत्वादिगुणकं सृष्टिस्थित्यन्तकारणम् । अव्याकृतं तदव्यक्तमीश इत्यपि गीयते ॥" (सर्ववेदान्तसिद्धान्तसारसंग्रहः—११२). The निरीश्वर सांख्य (of Kapila) (as different from the सेश्वरसांख्य of Patañjali) is silent about the existence of ईश्वर.

(14) ततो बहु...... अहङ्कारतत्त्वम् ।—The Principle of Ego is identical with Its connection with the moment (क्षण Time), when It desired —"I shall be many."

N. B. According to the Naiyāyikhas time is the efficient cause for the production of objects in general. Compare—"एवं च तत्तत्कार्यविशेषं प्रति तत्तत्कालविशेषस्य हेतुत्वे सिद्धे यद्विशेषयोरिति व्याप्त्या कार्यमात्रे कालस्य हेतुतासिद्धिरिति। सा च हेतुता निमित्तकारणतैव"—(दिनकरी—प्रत्यक्षखण्ड—45) । Also—"जन्यानां जनकः कालो जगतामाश्रयो मतः ॥ परापरत्वधीहेतुः क्षणादिः स्यादुपाधितः" ॥ (भाषापरिच्छेद—45-46).

(15) ततः........तन्मात्राणि ।—The words भूतसूक्ष्माणि and तन्मात्राणि are identical in meaning.

(16) सूक्ष्म......दर्शनात् ।—The cause is subtler than the effect which is gross.

(17) अव्याकृत......उपपद्यते ।—Though सत्त्व, रजस् and तमस् are the three (elemental) qualities of अव्याकृत (which is identical with प्रकृति), still all products are affected by the three qualities : as is the cause so is the effect.

(18) भवतु वा......स्वरसः ।—Here Kullūka gives another proof of Manu's advocacy of non-dualistic Vedānta.—Let your मूलप्रकृति (Prima Causa) be the equlibrium of the three essential qualities सत्त्व, रजस्

and तमस् and let the महत्, अहङ्कार and तन्मात्र be different principles, but Manu opines that the प्रकृति is no separate entity from the Brahman,

(20) यतो वक्ष्यति......आत्मनि ।—Compare "सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि। समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति" (मनु—XII. 91). "He who sacrifices to the Self (alone), equally recognizing the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminious." (Bühler).

(20) तथा etc. ।—Vide Manu XII. 125. "He who thus recognizes the Self through the Self in all created beings, becomes equal-(minded) towards all, and enters the highest state—Brahman." —(Bühler).

Extracts from other Commentaries

"महानितिसंज्ञायां सांख्यानां तत्त्वं प्रसिद्धम्। आत्मानमिति महत्सामानाधिकरण्यम्। सर्वपिण्डसृष्टौ च महत्तयानुरूपमत आत्मव्यवहारः"—मेधातिथिः।

"महान् हैरण्यगर्भी बुद्धिः सर्वव्यष्टिबुद्धिव्यापकत्वात्"—राघवानन्दः।

हैरण्यगर्भी बुद्धिः = Cosmic Intelligence—the sum-total of the intelligence of all individual created beings.

Remarks

व्यष्टि (Individual)	समष्टि (Totality)
1. Consciousness—limited by the gross physical body (पाञ्चभौतिकदेह)—called—'Viśva'.	1. Consciousness—limited by the sumtotal of gross bodies—Vaiśvānara or Virāṭ.
2. Consciousness—limited by the subtle body (i. e., fivefold vital activities पञ्चप्राण, ten external organs of sense—दश बहिरिन्द्रिय and internal organ—अन्तरिन्द्रिय (mind)—called 'Taijasa'.	2. Consciousness—limited by the sum-total of subtle bodies which include the Cosmic Mind and Cosmic Intelligence—called 'Hiraṇyagarbha'. [Sum-total of subtle bodies = महत्तत्त्व—Great Prin-

व्यष्टि (Individual)

3. Consciousness—limited by personal ignorance (जीवाविद्या)—which constitutes the super-subtle body (कारणशरीर)--called 'Prājña'.

समष्टि (Totality)

ciple. This Mahat is non-conscious, but Hiraṇyagarbha is a a conscious principle.

3. Consciousness—limited by the Cosmic Ignorance (मूलाविद्या or माया)—'Iśvara'.

Then He created all beings.

तेषां त्ववयवान् सूक्ष्मान् षण्णामप्यमितौजसाम् ।
सन्निवेश्यात्ममात्रासु सर्वभूतानि निर्ममे ॥ १६ ॥

Prose.—(स) अमितौजसाम् तेषाम् षण्णाम् अपि सूक्ष्मान् अवयवान् आत्ममात्रासु सन्निवेश्य सर्वभूतानि निर्ममे ।

Beng.—অনন্ত কার্য্য-নির্ম্মাণে সমর্থ অতিবীর্য্যশালী সেই অহঙ্কারাদি ছয়টির সূক্ষ্ম অবয়ব স্ব স্ব বিকারের সহিত সন্নিবিষ্ট করিয়া তিনি মনুষ্য-তির্য্যক্ প্রভৃতি স্থাবর-জঙ্গমাত্মক সকল ভূতবর্গের সৃষ্টি করিয়াছিলেন ।

Eng. Equiv.—अवयवान्—particles. सूक्ष्मान्—minute. अमितौजसाम्—which possess measureless power. सन्निवेश्य—joining. आत्ममात्रासु—with their own particles. सर्वभूतानि—all beings. निर्ममे—created.

Eng.—But joining minute particles even of those six, which possess measureless power, with particles of Himself, He created all beings.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तेषां त्ववयवान् सूक्ष्मानित्यादि । (तेषां षण्णां—पूर्वोक्ताहङ्कारस्य तन्मात्राणाञ्च, ये सूक्ष्माः अवयवाः तान्, आत्ममात्रासु षण्णां स्वविकारेषु योजयित्वा मनुष्य-तिर्यक्स्थावरादीनि सर्वभूतानि परमात्मा निर्मितवान् । तत्र तन्मात्राणां विकारः पञ्चमहाभूतानि, अहङ्कारस्य इन्द्रियाणि ।) पृथिव्यादिभूतेषु शरीररूपतया परिणतेषु इन्द्रियेषु च तन्मात्राहङ्कारयोजनां कृत्वा सकलस्य कार्यजातस्य निर्माणम् । (अत एव अमितौजसाम् अनन्तकार्यनिर्माणेन अतिवीर्य-शालिनाम् ॥ १६ ॥)

Notes on Kullūka

(1) तेषां......तन्मात्राणाञ्च ।—Of those six, i. e., of Egoism and of the five subtile elements.

(2) आत्ममात्रासु......स्वविकारेषु ।—To particles of the same i. e., of evolutes from the same six.

(3) मनुष्य-तिर्यक्-स्थावरादीनि ।—Human beings, birds and beasts and all immovable objects.

(4) तत्र......इन्द्रियाणि ।—The five gross elements (आकाश, वायु, अग्नि, जल, पृथ्वी) are the evolutes from the five subtle elements (शब्द, स्पर्श, रूप, रस and गन्ध तन्मात्र) respectively and the organs (of perception, action and mind) are the evolutes from Egoism.

(5) पृथिव्यादि......निर्माणम् ।—All beings are created by joining the five subtile elements to the five great elements, earth, etc., which transform into gross bodies, and the Egoism to the sense-organs.

Extracts from other Commentaries

"आत्ममात्रासु अपरिच्छिन्नस्य एकस्य आत्मनः उपाधिवशात् अवयववत् प्रतीयमानेषु आत्मसु" —राघवानन्दः ।

"तच्छब्देन महदहङ्कारमनस्तन्मात्रज्ञानकर्मेन्द्रियाणि परामृश्यन्ते । तत्रोत्तरेषां त्रिगुणज्ञान-कर्मेन्द्रियाणां वर्गत्रयाभिप्रायेण षण्णामित्युक्तम्—...एतानि सर्वभूतोपादानम् इत्येतावदेवात्र विवक्षितम् न पुनः सृष्टिरित्यवगन्तव्यम्" द्विधा कृत्वेत्यादिना तस्या वक्ष्यमाणत्वात्"—नन्दनः ।

Remarks

Bühler's translation follows Rāghavānanda and Nandana who agree that the verse "derives the subtile or rudimentary bodies of individual beings from the subtile body of the Creator, and the individual souls from His Soul".

According to Medhātithi, Govindarāja and Kullūka the translation shall be as follows :—"joining minute particles of those six (i. e., of egoism and of the five subtle elements) which possess immeasurable power to particles of the same (i. e., of evolutes from the same six (Gov + Kullūka), i.e., of the gross elements produced from the Tanmātras and the organs produced from Egoism (Medh) He framed all beings"—Bühler.

Vijñānabhikṣu in his सांख्यसार Chapter III quotes this verse and thus explains—"षण्णामिति षडिन्द्रियं ग्मसमस्तशरीरोपलक्षकम् । तथा च स्वयम्भूः स्वलिङ्गशरीरावयववान् सूक्ष्मान् अल्पान् आत्ममात्रासु स्वांशचेतनेषु संयोज्य सर्वप्राणिनः ससर्ज, इत्यर्थः"—(सांख्यसारः—तृतीय परिच्छेदः). This agrees with Rāghavānanda's explanation.

The wise call His frame 'Śarīra.'

यन्मूर्त्यवयवाः सूक्ष्मास्तस्येमान्याश्रयन्ति षट्।
तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनीषिणः॥१७॥

Prose.—यत् (यस्मात्) तस्य षट् सूक्ष्माः मूर्त्यवयवाः इमानि (पूर्वोक्तानि इन्द्रियाणि, वक्ष्यमाणानि च भूतानि) आश्रयन्ति, तस्मात् मनीषिणः अस्य मूर्तिं शरीरम् इति आहुः।

Beng.—যেহেতু তাঁহার (ব্রহ্মার) মূর্ত্তির ছয় সূক্ষ্ম অবয়ব এই সকল (ভূত ও ইন্দ্রিয়কে) আশ্রয় করে, এই নিমিত্ত মনীষিগণ তাঁহার মূর্ত্তিকে 'শরীর' বলিয়া থাকেন।

Eng. Equiv.—मूर्त्यवयवाः—parts which form the body. सूक्ष्माः—subtile. आश्रयन्ति—enter. मूर्तिं—frame. मनीषिणः—the wise.

Eng.—Because those six of (kinds of) minute particles, which form the (Creator's) frame, enter (ā-śri) these (creatures), therefore the wise call His frame śarīra (the body).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—यन्मूर्त्यवयवाः सूक्ष्मा इत्यादि। (यस्मात् मूर्तिः शरीरं तत्सम्पादका अवयवाः सूक्ष्माः तन्मात्राहङ्काररूपाः षट्, तस्य ब्रह्मणः सप्रकृतिकस्य इमानि वक्ष्यमाणानि भूतानि, इन्द्रियाणि च पूर्वोक्तानि कार्यत्वेनाश्रयन्ति तन्मात्रेभ्यो भूतोत्पत्तेः, अहङ्काराच्च इन्द्रियोत्पत्तेः।) तथा च पठन्ति—"प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद् गणश्च षोड़शकः। तस्मादपि षोड़शकात् पञ्चभ्यः पञ्च भूतानि॥" (तस्मात् तस्य ब्रह्मणो या मूर्तिः स्वभावः तां तथा परिणतामिन्द्रियादिशालिनीम् लोकाः शरीरमिति वदन्ति। षड़ाश्रयणात् शरीरम् इति शरीरनिर्वचनेनानेन पूर्वोक्तोत्पत्तिक्रम एव दृढ़ीकृतः॥ १७॥)

Notes on Kullūka

(1) तस्य ब्रह्मणः............पूर्वोक्तानि।—Of Brahman accompanied by प्रकृति—these elements which will be told later on (St. 18) and the sense-organs already referred to (St. 15).

(2) कार्यत्वेन आश्रयन्ति—create them as effects (कार्य).

(3) तन्मात्रेभ्यो......उत्पत्तेः।—As the five gross elements spring from the five subtile elements and the sense-organs from Egoism.

(4) तथा च पठन्ति......भूतानि।—The stanza is from सांख्यकारिका of Īśvarakṛṣṇa No. 22. This describes the order of creation as found in the Sāṅkhya philosophy. With this also compare : "मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त। षोड़शकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः॥"—सांख्यकारिका

—२). We describe it in the following table :—(these are known as 25 elementary principles—पञ्चविंशतितत्त्वानि) :—

(1) प्रकृतिः (or, मूलप्रकृतिः)

—(It is Nature or Creator of the world, but is not Itself created ; therefore it is called अविकृति। It is inanimate and consists of the three qualities—सत्त्व, रजस् and तमस्)

|

(2) महान् (समष्टि बुद्धि or अन्तःकरणम्)

—(It is the Great Principle, the Cosmos—the Universal Mind. It is also known as मनः ; compare : "महदाख्यमाद्यं कार्यं तन्मनः" (सांख्यप्रवचनसूत्र—I. 71). It is called प्रकृति-विकृति because it is both creator and created.

|

(3) अहङ्कारः (or अभिमानः)

—(It is Ego—'I'-sense or the Egoism. It is called प्रकृति-विकृति because it is both creator and created).

(4-8) पञ्चतन्मात्राणि (The five subtile elements, viz., शब्द, स्पर्श, रूप, रस, गन्ध। They are प्रकृति-विकृति because they are both creators and created)—

|

(5) पञ्चमहाभूतानि (The five gross elements, viz., आकाश, वायु, अग्नि, जल, पृथ्वी. They are called विकारs because they are created, but themselves create no elements)

(9-13) पञ्चज्ञानेन्द्रियाणि (Five organs of perception, viz., श्रोत्र, त्वक्, चक्षुः, रसना, घ्राण—they are called विकारs because they are created, but themselves create no elements)

(14-18) पञ्चकर्मेन्द्रियाणि (Five organs of action, viz., वाक्, पाणि, पाद, पायु, उपस्थ—They are called विकारs because they are created, but themselves create no elements.)

(19) मनः—(the mind. It is an organ of perception and action. Compare—"उभयात्मकं मनः" (कपिलसूत्र II. 26). It is called विकार because it is created, but itself create no elements) .

*(25) पुरुष—He is neither प्रकृति nor विकृति, because he neither creates anything nor is himself created. He is the passive onlooker on प्रकृति's actions or, self-evolutions.

(5) तां तथा......शालिनीम् ।—Thus transformed and endowed with sense-organs, etc.

(6) षडाश्रयणात्......इष्टीकृतः ।—It is called शरीर because it enters (आ-श्रि) into the six. By this process of analysis of the word शरीर the aforesaid order of creation (i. e., from ब्रह्म and not from प्रकृति) is corroborated.

N. B. On the derivation of tbe word शरीर—"शृणाति शीर्यते वा ।" "शॄ हिंसायाम्" "कॄशॄपॄकटि" ईरन् (उणादिसूत्र—4. 30)—Bhānuji Dīkṣita.

Extracts from other Commentaries

"एतदुक्तं भवति—सर्वभूतान्यंशैरुपादानत्वेन श्रयतीति हिरण्यगर्भशरीरस्य शरीरत्वं न पुनः प्राकृतपुरुषशरीरवत् शीर्यत इति"—नन्दनः ।

Remarks

Bühler's translation follows Nandana. Compare : "Medhātithi, Govindarāja and Kullūka take the verse very differently. They agree in supposing that the body is called शरीर, because the six elements mentioned enter into or produce the gross elements and the organs—"Buhler. Also "Because the six (kinds of) minute particles producing the body enter into (being their cause) or produce these (i. e., because Egoism, the before-mentioned organs and the subtile elements enter the gross elements which will be mentioned hereafter), therefore the wise call the body, which is the visible shape of that (Brahman), Śarīra"—Bühler—acc. to Kullūka.

Kullūka refers तस्य to ब्रह्मणः । Because as said before Kullūka thinks that Manu advocates non-dualistic Vedānta.

The gross elements and the Mind are produced from the Brahman.

तदाविशन्ति भूतानि महान्ति सह कर्मभिः ।
मनश्चावयवैः सूक्ष्मैः सर्वभूतकृदव्ययम् ॥१८॥

Prose.—महान्ति भूतानि कर्मभिः सह तत् (ब्रह्म) आविशन्ति । सर्वभूतकृत् अव्ययम् मनश्च सूक्ष्मैः अवयवैः (सह) (तद् ब्रह्म आविशन्ति) ।

Bengali.—মহাভূতসমূহ স্ব স্ব কার্য্যের সহিত সেই ব্রহ্ম হইতে উৎপন্ন হয় এবং সর্ব্বভূতকৃৎ অবিনাশি মন সূক্ষ্ম অবয়বের সহিত তাঁহা হইতে উৎপন্ন হয়।

Eng. Equiv.—तत्—that Brahman. आविशन्ति—are produced. भूतानि—elements. महान्ति—gross. सह कर्मभिः—with their functions. अवयवैः—portions. सूक्ष्मैः—minute. सर्वभूतेषु—producer of all beings. अव्ययम्—imperishable.

Eng.—From that (i. e., Brahman Which has the form of the subtile elements and of Egoism) are produced the gross elements together with their functions and the mind, which is the producer of all beings through its minute (i. e., imperceptible) portions (i. e., its products, good and bad thoughts, pleasure and pain, and so forth, the world being produced by the good and evil actions originating in the mind) and imperishable.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तदाविशन्ति भूतानीत्यादि । पूर्वश्लोके तस्येति प्रकृतं ब्रह्म अत्र तदिति परामृश्यते । तद् ब्रह्म शब्दादिपञ्चतन्मात्रात्मना अवस्थितं, महाभूतानि आकाशादीनि आविशन्ति, तेभ्यः उत्पद्यन्ते, सह कर्मभिः स्वकार्यैः । तत्र आकाशस्य अवकाशदानं कर्म, वायोर्व्यूहनं विन्यासरूपम्, तेजसः पाकः, अपां संग्रहणं पिण्डीकरणरूपम्, पृथिव्या धारणम् । अहङ्कारात्मना अवस्थितं ब्रह्म मन आविशति, अहङ्कारादुत्पद्यते इत्यर्थः । अवयवैः स्वकार्यैः—शुभाशुभसङ्कल्पसुखदुःखादिरूपैः, सूक्ष्मैः बहिरिन्द्रियागोचरैः, सर्वभूतकृत् सर्वोत्पत्तिनिमित्तम्, मनोजन्यशुभाशुभकर्मप्रभवत्वात् जगतः । अव्ययम् अविनाशि ॥ १८ ॥

Notes on Kullūka

(1) तद् ब्रह्म......अवस्थितम् ।—The Supreme Soul in the form of the five subtile elements.

(2) आविशन्ति......उत्पद्यन्ते ।—The five gross elements 'enter' into It (Brahman in the form of the five subtile elements). This means that they are born of them (i. e., subtle elements).

(3) तत्र आकाशस्य......धारणम् ।—(i) So the function of आकाश is to make room ; compare—"निष्क्रमणं प्रवेशनमित्याकाशस्य लिङ्गम्" (वैशेषिकसूत्र—V. 1. 20). Here कणाद quotes the सांख्य theory and refutes it. (ii) The function of वायु (wind) is configuration or arrangement. (iii) The function of तेजस (fire) is cooking. (iv) The function of water is conglutination. (v) The function of earth is to sustain.

Here Medhātithi is more clear :—

"...the Great Elemental substances—Called 'Earth', 'Water', 'Fire', 'Wind', and 'Ākāśa'—'along with their functions' :—(i) Sustaining (ii) Conglutination (iii) Cooking (iv) Configuration and (v) making room (unobstruction) respectively are the functions of Earth etc. Of these (1) 'sustaining means upholding, keeping in their places, things that are prone to falling. (2) 'Conglutination' means bringing together things that are loose and disjointed ; e.g., loose and disjointed dust particles are brought together, cemented into, a mass by means of water. (3) 'Cooking' is the well-known effect produced by fire upon such things at medicine and herbs, etc. (4) 'Configuration' means conformation, shaping ; (5) 'making room' means non-obstruction by another body ; in a point in space where one body is already present, there can be no room for another body ; e. g., no object can find room within a piece of gold...."—(Jha's translation).

(4) अहङ्कारात्मना......उत्पद्यते ।—So mind is produced from Brahmā in the form of Egoism.

(5) स्वकार्यैः......दुःखादिरूपैः ।—The mind produces good and bad thoughts, pleasure and pain, etc.

(6) मनो......जगतः ।—The world is produced by the good and evil actions originating in the mind (of endless creatures).

N. B. Hence the philosophers hold that God is not absolutely independent in His creation. He has to depend on the various actions done by endless creatures and this is the reason why in the

creation one being is happy and the other is unhappy. So we cannot blame God as partial and cruel. Compare : "वैषम्यनैर्घृण्ये नेश्वरस्य प्रसज्येते। कस्मात्? सापेक्षत्वात्।......सापेक्षो हीश्वरो विषमां सृष्टिं निर्मिमीते। किमपेक्षत इति चेत् धर्माधर्मावपेक्षत इति वदामः। अतः सृज्यमानप्राणिधर्माधर्मापेक्षा विषमा सृष्टिरिति नायमीश्वरस्यापराधः। ईश्वरस्तु पर्जन्यवद् द्रष्टव्यः।" (शाङ्करभाष्य—on B. S. II. 1. 34).

Extracts from other Commentaries

"...धृतिसंहननपक्तिव्यूहावकाशाः पृथिव्यादीनां यथाक्रमं कर्माणि। तत्र धृतिः कारणं सरणपतनधर्मस्य। एकत्रीऽवस्थानं संग्राहकाद्विकीर्णस्य संहननं यथा पांसवो विकीर्णा उदकेन संहन्यन्ते पिण्डीक्रियन्ते। पक्तिरन्नौषधत्वणादेस्तेजसः कार्यतया प्रसिद्धा। व्यूहो विन्यासः सन्निवेशः। अवकाशो मूर्तान्तरेणाप्रतिबन्धः। न हि यस्मिन् देशे मूर्तिरेका स्थिता तत्र मूर्त्यन्तरस्य स्थानम्; सुवर्णपिण्डे न कस्यचिदन्तः सम्भवः।"—मेधातिथिः।

Remarks

Bühler notes five different versions of this verse as given by (1) Medhātithi (2) Govindarāja and Kullūka (3) Rāghavānanda (4) Nandana (5) Nārāyaṇa.

This perishable world springs from the imperishable Brahman.

तेषामिदन्तु सप्तानां पुरुषाणां महौजसाम्।
सूक्ष्माभ्यो मूर्तिमात्राभ्यः सम्भवत्यव्ययाद् व्ययम् ॥१८॥

Prose.—महौजसां सप्तानां तेषां पुरुषाणां सूक्ष्माभ्यः मूर्तिमात्राभ्यः इदं सम्भवति। अव्ययात् व्ययम् (सम्भवति)।

Beng.—মহৎ, অহঙ্কার ও পঞ্চতন্মাত্র এই সপ্তসংখ্যক পুরুষোৎপন্ন (অথবা পুরুষের জ্ঞানগ্রাহ্য) মহাপ্রভাব সূক্ষ্ম মূর্ত্ত্যংশ হইতে এই জগৎ উৎপন্ন হয়। অবিনশ্বর (পরমাত্মা) হইতে নশ্বর (জগৎ) সমুদ্ভূত হয়।

Eng. Equiv.—इदं—this world. पुरुषाणां—born of the Great One. महौजसाम्—very powerful. सूक्ष्माभ्यः—minute. मूर्तिमात्राभ्यः—body (framing) particles. अव्ययात्—from the Imperishable. व्ययम्—the perishable.

Eng.—But from minute body (framing) particles of these

seven very powerful Puruṣas springs this (world), the perishable from the Imperishable.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तेषामिदन्तु सप्तानामित्यादि। (तेषां पूर्वप्रकृतानां महदहङ्कारतन्मात्राणां सप्तसंख्यकानाम्, पुरुषात् आत्मन उत्पन्नत्वात्, तद्वृत्तियाह्यत्वाच पुरुषाणां, महौजसां स्वकार्यसम्पादनेन वीर्यवताम्, सूक्ष्मा या मूर्तिमात्राः शरीरसम्पादकभागाः ताभ्यः इदं जगत् नश्वरं मध्यवत्यनश्वरात्। यत् कार्यं तत् विनाशि, स्वकारणे लीयते, कारणन्तु स्वकार्यापेक्षया स्थिरं परमकारणन्तु ब्रह्म नित्यमुपासनीयमित्येतद्दर्शयितुमयमनुवादः॥ १९॥)

Notes on Kullūka

(1) पुरुषात्......याह्यत्वाच।—As they spring from the Puruṣa, the Supreme Soul; or are within the scope of the knowledge of the Puruṣa.

N. B. वृत्ति means knowledge or the transformation of our internal organ (अन्तःकरण) into the shape of the object of the outer world, by emerging through outer sense-organs (e. g., the eye.)

(2) शरीर......भागाः।—The body-framing parts.

(3) यत् कार्यं......अनुवादः।—The effect (i. e., this world) is perishable as it merges in its Cause (the seven powerful Principles) and the Cause is stationary in relation to its effect. But the Supreme Cause the Brahman is eternal and without decay and should be worshipped; for this reason is explanatory repetition (अनुवाद) of this verse.

N. B. According to the Vedānta philosophy this world is an appearance (विवर्त) of Brahman, but a transformation (परिणाम) of अविद्या (प्रकृति). Brahman is the Cause of all causes. Without Brahman everything is विकार and therefore untrue and perishable—"सर्वो विकारः कारणव्यतिरेकेणानुपलब्धेरसन्" (शाङ्करभाष्य—Gītā, II. 16). So this perishable world originates from the Imperishable Brahman.

The अनुवादs are the repetitions of the main rules (विधि). But these are not useless, because they are syntactically connected in one

sentence with the injunction (विधि)। Compare : "विधिना त्वेकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः" (जैमिनिः—I. 2. 3).

Extracts from other Commentaries

"अव्ययाद्दाऽयमित्येतावति तात्पर्यम् न तु यथा समाप्तां वा तत्त्वानां माहात्म्य इति। चतुर्विंशतितत्त्वानि तानि सृष्टौ सर्वेषां निमित्तम्। अथवा पितृसृष्टौ सत्त्व प्रधानं कारणम्"—मेधातिथिः।

Remarks

Bühler does not translate the word 'Puruṣa'. Acc. to Kullūka the translation will be 'produced by the Ātman'.

स्वकारणे लीयते।—Compare : "अयम्भते सर्वस्यापि कार्यस्य स्वोपादानाविद्याधिष्ठानाश्रितत्वनियमात्" (वेदान्तपरिभाषा—प्रत्यक्षपरिच्छेद)।

Of the five great elements each succeeding element acquires the quality of the preceding one.

आद्याद्यस्य गुणन्त्वेषामवाप्नोति परः परः।
यो यो यावतिथश्चैषां स स तावद्गुणः स्मृतः॥२०॥

Prose.—एषां परः परः तु आद्याद्यस्य गुणम् अवाप्नोति। एषां यः यः च यावतिथः सः सः तावद्गुणः स्मृतः।

Beng.—(এই আকাশাদি পঞ্চ মহাভূতের) পর পরটি পূর্ব্বের গুণ প্রাপ্ত হইয়া থাকে; অর্থাৎ ইহাদিগের মধ্যে যে ভূত সৃষ্টিক্রমে যৎস্থানীয় তাহার গুণও তাবৎ-সংখ্যক।

Eng. Equiv.—आद्याद्यस्य—of the preceding one. गुणं—quality. अवाप्नोति—acquires. परः परः—each succeeding (element). यावतिथः—whatever place each of them occupies. तावद्गुणः—possessing so many qualities.

Eng.—Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualites it is declared to possess.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—आद्याद्यस्य गुणन्त्वेषामित्यादि। एषामिति पूर्वतरश्लोके "तदाविशन्ति भूतानि" इत्यत्र भूतानां परामर्शः। (तेषाञ्च आकाशादिक्रमेण उत्पत्तिक्रमः शब्दादि-गुणवत्ता च वक्ष्यते। तत्र आद्याद्यस्य आकाशादेः गुणं शब्दादिकं, वाय्वादिः परः परः प्राप्नोति। एतदेव स्पष्टयति यो य इति। एषां मध्ये यो यो यावतां पूरणो यावतिथः "वतोरिथुक्"। स स द्वितीयादिः—द्वितीयो द्विगुणः, तृतीयस्त्रिगुणः इत्येवमादिर्मन्वादिभिः स्मृतः। एतेनैतदुक्तं भवति। आकाशस्य शब्दो गुणः, वायोः शब्दस्पर्शौ, तेजसः शब्दस्पर्शरूपाणि, अपां शब्दस्पर्शरूपरसाः, भूमिः शब्दस्पर्शरूपरसगन्धाः।) अत्र यद्यपि "नित्यवीप्सयोः" इति द्विर्वचनेन आद्यस्य आद्यस्य इति प्राप्तं तथापि स्मृतीनां छन्दःसमानविषयत्वात् "सुपां सुलुक्" इति प्रथमाद्यस्य सुप्-लुक्। तेन आद्याद्यस्य इति रूपसिद्धिः॥ २०॥

Notes on Kullūka

(1) एषामिति.........परामर्शः।—By the word एषाम् is meant the five great elements as referred to in the stanza preceding the previous one (i. e., St. 18).

(2) तेषाञ्च.........वक्ष्यते।—And their creation according to the order of आकाश, etc., and their having properties like शब्द, etc., will be discussed later on (St. 75-78).

(3) तत्र आद्याद्यस्य.........प्राप्नोति।—Each succeeding element like वायु etc., acquires the quality of the preceding one like आकाश, etc.

(4) यावतां.........इथुक्।—यावत् + डट्, इथुक् = यावतिथः—"वतोरिथुक्" (V. 2. 53) "डटीत्येव यावतिथः"—Bhaṭṭoji.

(5) द्वितीयो.........स्मृतः।—So the doctrine according to Manu and others is that the first element ethereal space (आकाश) possesses one quality, sound, alone; the second wind two, sound and tangibility; the third fire or light, three, and so forth.

(6) एतेन एतदुक्तं भवति......गन्धाः।—This is tantamount to saying this:—

The quality of ethereal space (आकाश) is sound (शब्द)

The qualities of wind (वायु) are sound and tangibility or touch (स्पर्श)
" " " fire (तेजस्) " sound, tangibility and form (रूप)
" " " water (अप्) " sound, tangibility, form and taste (रस)
" " " earth (पृथिवी) " sound, tangibility, form, taste and smell (गन्ध)

N. B. It is to be noted in this connection that the five great elements are पञ्चीकृत i. e., each of the elements imbibes within itself the parts of the other four elements : and their appellation is on account of the preponderance of that element after which each is named ("वैशेष्यात् तद्वादस्तद्वादः" ब्रह्मसूत्र II. 4. 22). Thus is the definition of पञ्चीकरण—"पृथिव्यादीनि भूतानि प्रत्येकं विभजेद् द्विधा। एकैकं भागमादाय चतुर्धा विभजेत् पुनः ॥ ८ ॥ एकैकं भागमेकस्मिन् भूते संवेशयेत् क्रमात्। ततश्चाकाशभूतस्य भागाः पञ्च भवन्ति हि ॥ ९ ॥ वाय्वादिभागाश्चत्वारो वाय्वादिष्वेवमादिशेत्। पञ्चीकरणमेतत् स्यादित्याहुस्तत्त्ववेदिनः" ॥ १० ॥—(सुरेश्वरवार्तिक)।

Thus for example—1 whole आकाश $= \frac{1}{2}$ आकाश $+ \frac{1}{2}$ आकाश $= \frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{2} = \frac{1}{8}$ वायु $+ \frac{1}{8}$ तेजस् $+ \frac{1}{8}$ अप् $+ \frac{1}{8}$ पृथ्वी $+ \frac{1}{2}$ आकाश $= 1$ whole आकाश। Similarly, $\frac{1}{8}$ आकाश $+ \frac{1}{8}$ तेजस् $+ \frac{1}{8}$ अप् $+ \frac{1}{8}$ पृथ्वी $+ \frac{1}{2}$ वायु $= 1$ whole वायु and so on.

(7) अत्र यद्यपि ....प्राप्तम्।—Here though the form आद्यस्य आद्यस्य is expected because of the reduplication of the word आद्यस्य by the rule "नित्यवीप्सयोः" (VIII. 1. 4) ;—

(8) तथापि......विषयत्वात्।—But still, the Smṛti being akin to the Vedas ;—See our notes on Kullūka St. 10 (4).

(9) सुपां etc. Compare "सुपां सुलुक्पूर्वसवर्णाच्छेयाडाड्यायाजालः" (VII. 1. 39). This means that in the Vedas in the place of सुप् (=all the विभक्तिs) there may be the singular nominative सु, or elision, or

पूर्वसवर्णं, or आ or आत् or शे or या, or डा or ड्या or याच् or आल्। So we get the form आद्यादास by dropping the sixth case-ending from आदास।

Extracts from other Commentaries

"देहस्य पञ्चात्मकत्वेऽपि पृथिवीमय आपोमयस्तेजोमयो वायुमय आकाशमय इति श्रुतौ तत्तत्-प्राधान्यमात्रं विवक्षितम्"--राघवानन्दः।

He assigned names, actions and conditions to all created beings.

सर्वेषान्तु स नामानि कर्माणि च पृथक् पृथक्।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्ममे ॥२१॥

Prose.—स (परमात्मा) आदौ सर्वेषां तु पृथक् पृथक् नामानि, कर्माणि च, पृथक् संस्थाः च, वेदशब्देभ्यः एव निर्ममे।

Beng.—(হিরণ্যগর্ভরূপে অবস্থিত পরমাত্মা) সৃষ্টির আদিতে বেদ হইতে সকল পদার্থের পৃথক্ পৃথক্ নাম, কর্ম্ম এবং পৃথক্ ব্যবস্থার বিধান করিয়াছিলেন।

Eng. Equiv.—नामानि—names. कर्माणि—actions. पृथक् पृथक्—several. वेदशब्देभ्यः—according to the words of the Veda. आदौ—in the beginning. संस्थाः—conditions. निर्ममे—assigned.

Eng.—But in the beginning he assigned their several names, actions, and conditions to all (created beings) even according to the words of the Veda.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—सर्वेषान्तु स नामानीत्यादि। स परमात्मा हिरण्यगर्भरूपेणावस्थितः, सर्वेषां नामानि—गोजातेर्गौरिति, अश्वजातेरश्व इति। कर्माणि ब्राह्मणस्य अध्ययनादीनि, क्षत्रियस्य प्रजारक्षादीनि, पृथक् पृथक् यस्य पूर्वकल्पे यान्यभूवन्, आदौ सृष्ट्यादौ वेदशब्देभ्य एव अवगम्य निर्मितवान्। भगवता व्यासेनापि ब्रह्ममीमांसायाम् वेदपूर्विका एव जगत्सृष्टिरुत्पादिता। तथा च शारीरकसूत्रम्—"शब्द इति चेन्नातःप्रभवात् प्रत्यक्षानुमानाभ्याम्"। अस्यार्थः—देवतानां विग्रहवत्त्वे वैदिके वस्वादिशब्दे देवतावाचिनि विरोधः स्यात् वेदस्य आदिमत्त्वप्रसङ्गादिति चेत्, नास्ति विरोधः; कस्मात्? अतः, शब्दादेव जगतः प्रभवात् उत्पत्तेः। प्रलयकालेऽपि सूक्ष्मरूपेण परमात्मनि वेदराशिः स्थितः; स इह कल्पादौ हिरण्यगर्भस्य परमात्मन एव प्रथमदेहिमूर्तेः मनसि अवस्थान्तरमनापन्नः सुप्तप्रबुद्धस्येव प्रादुर्भवति। तेन

प्रदीपस्थानीयेन सुरनरतिर्यगादिप्रविभक्तं जगत् अभिधेयभूतं निर्मिमीते। कथमिदं गम्यते? प्रत्यक्षानुमानाभ्याम् श्रुतिस्मृतिभ्यामित्यर्थः। प्रत्यक्षं श्रुतिः अनपेक्षत्वात्, अनुमानं स्मृतिः अनुमीयमानश्रुतिसापेक्षत्वात्। तथा च श्रुतिः—"एत इति वै प्रजापतिर्देवानसृजतासृग्रमिति मनुष्यानिन्दवः इति पितॄंस्तिरःपवित्रमिति ग्रहानाशव इति स्तोत्रं विश्वानीति शस्त्रमभिसौभगेत्यन्याः प्रजाः" इति। स्मृतिस्तु—"सर्वेषान्तु स नामानि" इत्यादिका मन्वादिप्रणीतैव। पृथक् संस्थाश्चेति लौकिकीश्च व्यवस्थाः, कुलालस्य घटनिर्माणम्, कुविन्दस्य पटनिर्माणम् इत्यादिकाः विभागेन निर्मितवान् ॥ २१ ॥

Notes on Kullūka

(1) हिरण्यगर्भलक्षण—See our notes on Kullūka St. 14. 15.

(2) गोजाते......अश्व इति।—He gave the name 'cow' for the cow-class (जाति), 'horse' for horse-class (जाति).

N. B. It is to be noted that the convention (सङ्केत) of a word is in the class (जाति) and not in the individual (व्यक्ति). Thus the आलङ्कारिकs, the वैदान्तिकs and the मीमांसकs hold that a word primarily denotes a class (जाति) and secondarily (e. g., लक्षणा) an individual. Compare—B. S. S.-B. I. 3. 28 :—"आकृतिभिश्च शब्दानां सम्बन्धो न व्यक्तिभिः, व्यक्तीनामानन्त्यात् सम्बन्धग्रहणानुपपत्तेः"—शा. भा.। "न कश्चित् पदार्थो जातिसम्बन्धमन्तरेण स्वरूपं प्रतिलभते। यदुक्तं वाक्यपदीये—"न हि गौः स्वरूपेण गौर्नाप्यगौर्गोत्वाभिसम्बन्धात्तु गौः" इति—(अभिधावृत्तिमातृका, p. 5).

"इह यद्यपि प्रवृत्तिनिवृत्तिविषयो व्यक्तिरेव तथापि आनन्त्याद्व्यभिचाराच्च तत्र सङ्केतः कर्तुं न पार्यत इति गौः शुक्लश्चलो डित्थ इत्यादीनामिकार्थत्वं मा प्रसाङ्क्षीदिति च शब्दानामुपाधावेव सङ्केतः"—(शब्दव्यापारविचार—p. 1).

"...शक्तिविषयत्वं शक्यत्वम्। तच्च जातेरेव न व्यक्तेः। व्यक्तीनामानन्त्येन गुरुत्वात्। कथं तर्हि गवादिपदाद् व्यक्तिभानमिति चेत्, जातेर्व्यक्तिसमानसंवित्संवेद्यतया इति ब्रूमः। यद्वा गवादिपदानां व्यक्तौ शक्तिः स्वरूपसती न तु ज्ञाता, जातौ तु सा ज्ञाता हेतुः।......अथवा व्यक्तेर्लक्षणयावगमः। यथा नीलो घट इत्यत्र नीलशब्दस्य नीलगुणविशिष्टे लक्षणा तथा जातिवाचकस्य तद्विशिष्टे लक्षणा"—(वेदान्तपरिभाषा—4th Chap). The Naiyāyikas

on the other hand, refute the arguments of the Mīmāṃsakas and hold that a word primarily denotes an individual qualified (विशिष्ट) by a class (जाति). Compare "तस्मात् तत्तत्जात्याकृतिविशिष्टतत्तद्व्यक्तिबोधानुपपत्त्या कल्प्यमाना शक्तिर्जात्याकृतिविशिष्टव्यक्तावेव विश्राम्यतीति"—(सिद्धान्तमुक्तावली—शब्दखण्ड).

By the primary function (अभिधा or शक्ति) a word (शब्द) obtains its corresponding object (अर्थ) which it denotes. According to the older school of Naiyāyikas the denotation of a word is determined by the will of the god (ईश्वर). According to the new-school, however, it is determined by the will merely (of God or of any other being)—compare : "शक्तिश्च पदेन सह पदार्थस्य सम्बन्धः, सा च अस्मात् शब्दात् अयमर्थो बोद्धव्य इतीश्वरेच्छारूपा ; आधुनिके नाम्नि शक्तिरस्त्येव, "एकादशेऽहनि पिता नाम कुर्यात्" इतीश्वरेच्छायाः सत्त्वात् ; आधुनिकसङ्केतिते तु न शक्तिरिति सम्प्रदायः। नव्यास्तु ईश्वरेच्छा न शक्तिः किन्तु इच्छैव। तेन आधुनिकसङ्केतितेऽपि शक्तिरस्त्येवेत्याहुः" ।—(सिद्धान्तमुक्तावली—शब्दखण्ड).

(3) कर्माणि.........रचणादीनि ।—Vide stanzas No. 88-89.

(4) यस्य पूर्वकल्पे यान्यभूवन् ।—as was the individual actions in the previous creation.

(5) भगवता व्यासेनापि.........उत्पत्तेः ।—Kullūka here quotes ब्रह्मसूत्र I. 3. 28 which is to be understood in connection with the two preceding Sūtras viz., "तदुपर्यपि बादरायणः" सम्भवात्—I. 3. 26 (see Kullūka stanza 4) and "विरोधः कर्मणीति चेन्नानेकप्रतिपत्तेर्दर्शनात्" I. 3. 27. The Sūtras establish that the Gods have corporeal forms and they can assume many forms at one and the same time. Thus the gods can attend many sacrifices simultaneously being invoked by numerous worshippers.

Then comes the Sūtra "शब्द इति चेत्" etc. Śaṅkarācārya thus expounds it :—"मा नाम विग्रहवत्त्वे देवादीनामभ्युपगम्यमाने कर्मणि कश्चिद्विरोधः प्रसञ्जि । शब्दे तु विरोधः प्रसज्येत ; औत्पत्तिकं हि शब्दस्यार्थेन सम्बन्धमाश्रित्य 'अनपेक्षत्वात्' इति वेदस्य प्रामाण्यं स्थापितम् । इदानीं तु विग्रहवती देवताऽभ्युपगम्यमाना यद्यप्यैश्वर्ययोगात् युगपदनेक-कर्मसम्बन्धीनि हवींषि भुञ्जीत, तथापि विग्रहयोगादस्मदादिवत् जननमरणवती सेति नित्यस्य

शब्दस्य नित्येनार्थेन नित्ये सम्बन्धे प्रतीयमाने यद्वैदिके शब्दे प्रामाण्यं स्थितं तस्य विरोधः स्यादिति चेत्। नायमप्यस्ति विरोधः। कस्मात्? अतः प्रभवात्। अतएव हि वैदिकात् शब्दात् देवादिकं जगत् प्रभवति।"

[**Summary**—The connection between a word (शब्द) and its object (अर्थ) is inborn and eternal. If the gods have corporeal forms they are subject to birth and death like us. So how can those eternal words (like वसु, इन्द्र, etc., found in the Vedas) denote non-eternal objects? If they so denote then Veda is not eternal. To this objection, the answer is given that the world originated from the eternal 'Logos' ('स्फोट'—compare 'किमात्मकं पुनः शब्दमभिप्रेत्य इदं शब्दप्रभवत्वमुच्यते? स्फोटमित्याह।'—शङ्करः।)

N. B. स्फुटति अर्थो यस्मात् स स्फोटः। The स्फोट or शब्दब्रह्म of the Grammarians is to be equated with the अपरब्रह्म of the Vedāntists. The Śruti "अशब्दमस्पर्शमरूपमव्ययं" gives us a description of the परब्रह्म and tells us that the परब्रह्म transcends रूप, स्पर्श, शब्द and all other categories. Apparently therefore the Highest Principle cannot be called शब्दब्रह्म. It needs to be pointed out also that the word शब्द in शब्दब्रह्म does not mean any gross form of word. According to the scheme of the Grammarians the first two stages of वैखरी and मध्यमा are concerned with the empirical plane; the third stage to which the name पश्यन्ती is given transcends the empirical plane. After that, there is the Fourth or Highest state. It is called परा वाक्। This परा वाक् is called स्फोट or शब्दब्रह्म।

(6) प्रलयकालेऽपि.........निर्मिमीते।—Even during the time of dissolution the entire Veda remained in subtle form in the Supreme Soul; then in the beginning of a new cycle (कल्प) the Veda without changing a little appears in the mind of हिरण्यगर्भ the first embodied product of the Supreme Soul, just like an object which comes in the memory of a man who is roused from his sleep. Then with the help of the Veda which is like beacon-light He creates this world (which

is the object denoted by the Word i. e., वेद) dividing it into so many species like gods, men and lower animals.

N. B. It is to be noted that acc. to the Vedāntists the Veda is not eternal nor of momentary (क्षणिक) existence and it is अपौरुषेय in this sense that there is no liberty on the part of its author, because the Veda is the same through all cycles. Compare "तथा च सर्गाद्यकाले परमेश्वरः—पूर्वसर्गसिद्धवेदानुपूर्वीसमानानुपूर्वीकं वेदं विरचितवान्, न तु तद्विजातीयं वेदमिति न सजातीयोच्चारणानपेक्षोच्चारणविषयत्वं पौरुषेयत्वम्"—(वेदान्तपरिभाषा Ch. 4).

(7) कथमिदं......सापेक्षत्वात् ।—By the word प्रत्यक्ष in the Sūtra we mean the Veda, because it is independent (regarding its authority) and the word अनुमान means स्मृति because it depends on the Veda (for its authority). See our notes on Kullūka.........compare "कथं पुनरवगम्यते शब्दात् प्रभवति जगदिति ? प्रत्यक्षानुमानाभ्याम् । प्रत्यक्षं श्रुतिः प्रामाण्यं प्रत्यनपेक्षत्वात् । अनुमानं स्मृतिः प्रामाण्यं प्रति सापेक्षत्वात् । ते हि शब्दपूर्वां सृष्टिं दर्शयतः ।"—(शाङ्करभाष्य).

(8) तथा च श्रुतिः.........प्रजाः इति ।—The Śruti is taken from ताण्ड्यमहाब्राह्मण—6th Chap., 9th Parth, 15. (p. 218) (Beneras edition). On it compare the following commentary of Sāyaṇācārya.—"एत इत्यनेन पदेन प्रथमेन बुद्धिस्थेन सृष्टादौ प्रजापतिः पूर्वसृष्टानुरूप्येण देवानसृजत । तथा असृग्रमिति पदेन मनुष्यान्, इन्दव इति पितॄन्,।......तिरःपवित्रमिति पदेन ग्रहानसृजत । तिरःपवित्रेन शोधितेन रसेन ग्रहा गृह्यन्त, अत एतत् । इह सृष्टानुकूलमाशव इति पदेन स्तोत्रमसृजत । अश्नुवते व्याप्नुवन्ति स्तुत्या देवानिति स्तोत्राण्याशवः । तथा विश्वानीत्यनेन शस्त्रमसृजत । विशन्ति देवानां हृदयानि इति विश्वानि शस्त्राणि । अभिसौभगेत्यन्याः प्रजाः असृजत । सौभगानि धनानि अभि उद्दिश्येति देवमनुष्यादीनां भोगभूता अन्या गोऽविलक्षणाः प्रजा असृजत ।"

(9) स्मृतिश्च......Śaṅkara quotes other Smṛtis—"अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा । आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥" (Mbh.)

(10) 'पृथक्संस्थाश्च.........इत्यादिकाः'—The word 'पृथक्संस्थाः' means the

rules as relating to the different castes. Thus the making of pot for the potter, the making of cloth for the weaver.

Extracts from other Commentaries

"स प्रजापतिः सर्वेषामर्थानां नामानि चक्रे । यथा कश्चित् पुत्राणां जातानाम् अन्येषां वा संव्यवहारार्थं करोति ।......कर्माणि च निर्ममे धर्माधर्माख्यानि, दृष्टार्थानि अग्निहोत्रादीनि च" —मेधातिथिः ।

He created the gods, Sa'dhyas and the sacrifice.

कर्मात्मनाञ्च देवानां सोऽसृजत् प्राणिनां प्रभुः ।
साध्यानाञ्च गणं सूक्ष्मं यज्ञञ्चैव सनातनम् ॥ २२ ॥

Prose.—सः प्रभुः कर्मात्मनां प्राणिनां च देवानां (गणं), साध्यानाञ्च सूक्ष्मं गणं, सनातनं यज्ञञ्च एव असृजत् ।

Beng.—সেই প্রভু (ব্রহ্মা) কর্ম্মাত্মক এবং প্রাণশালী দেবগণ, সাধ্যদিগের সূক্ষ্ম গণ এবং সনাতন যজ্ঞ সৃষ্টি করিয়াছিলেন ।

Eng. Equiv.—कर्मात्मनाम्—whose nature is action. देवानां—of the gods. प्राणिनाम्—endowed with life. साध्यानां—of the Sādhyas. गणं—class. सूक्ष्मं—subtile. यज्ञं—sacrifice. सनातनम्—eternal.

Eng.—He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sādhyas, and the eternal sacrifice.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—कर्मात्मनाञ्च देवानामित्यादि । स ब्रह्मा देवानां गणमसृजत् प्राणिनामिन्द्रादीनां, कर्माणि आत्मा स्वभावो येषां तेषां अप्राणिनाञ्च ग्रावादीनां देवानं, साध्यानाञ्च देवविशेषाणां समूहं, यज्ञञ्च ज्योतिष्टोमादिकं, कल्पान्तरेष्वनुमीयमानत्वात् नित्यम् । साध्यानाञ्च गणस्य पृथग्वचनं सूक्ष्मत्वात् ॥ २२ ॥

Notes on Kullūka

(1) प्राणिनामिन्द्रादीनाम्—Gods like Indra and others who are endowed with life i. e., who are animate beings.

(2) অপ্রাণিনাঞ্চ.........দেবানাং।—Here though stones etc., are inanimate, still they are spoken of as gods (i. e., animate beings). It however, refers to the presiding deity of those inanimate stones. Compare—"অভিমানিব্যপদেশস্তু বিশেষানুগতিভ্যাম্"—ব্রহ্মসূত্র II. 1. 5.

(3) কল্পান্তরেঽপ্যনুমীয়মানত্বাৎ নিত্যম্।—The sacrifices are eternal because they are guessed to have been performed in other cycles (কল্প).

(4) সাধ্যানাঞ্চ......সূক্ষ্মত্বাৎ।—(Though the সাধ্যs are a inferior class of deities) they have been separately mentioned because of their subtile nature.

N. B. The Sādhyas are twelve in number মনঃ, মন্তা, প্রাণ, নর, অপান, বীর্য্যবান্, বিনির্ভয়, নয়, দংস, নারায়ণ, বৃষ and প্রভু (কল্কিপুরাণম্)।

Extracts from other Commentaries

"কর্ম্মাত্মানঃ শরীরিণঃ প্রাণিনঃ কর্ম্মসু তৎপরা মনুষ্যা উচ্যন্তে। যে ব্রহ্মোপাসনাভিরতাঃ পুত্রপশ্বাদি-ফলার্থিনো বৈতপথাশ্রিতাস্তে কর্ম্মানুষ্ঠানপরত্বাৎ কর্ম্মাত্মান উচ্যন্তে।......তদর্থং যজ্ঞমসৃজদিতি গম্যতে। দেবানাঞ্চ গণং তদর্থমেবাসৃজৎ।......অন্যে তু কর্ম্মাত্মনাং দেবানাং প্রাণিনামিতি সমানাধিকরণানি মন্যন্তে...ভেদেনোপাদানম্ অহবির্ভাক্‌ত্বাৎ তেষাম্, স্তুতিভাজ এব তে কেবলম্।" —(মেধাতিথিঃ)।

"অথ লোকতন্ত্রপ্রবর্তকভাষাভিমানিনীনাং দেবতানাং সৃষ্টিং চতুর্ভিঃ শ্লোকৈরাহ।" নন্দনঃ।

Then He created the three eternal Vedas.

অগ্নিবায়ুরবিভ্যস্তু ত্রয়ং ব্রহ্ম সনাতনম্।
দুদোহ যজ্ঞসিদ্ধ্যর্থমৃগ্‌যজুঃসামলক্ষণম্॥২৩॥

Prose.—(স ব্রহ্মা) যজ্ঞসিদ্ধ্যর্থম্ ঋগ্‌যজুঃসামলক্ষণং সনাতনং ত্রয়ং ব্রহ্ম অগ্নিবায়ু-রবিভ্যঃ তু দুদোহ।

Beng.—(সেই ব্রহ্মা) যজ্ঞসিদ্ধির নিমিত্ত ঋক্, যজুঃ ও সামাখ্য চিরন্তন বেদত্রয় অগ্নি, বায়ু এবং রবি হইতে দোহন করিয়াছিলেন।

Eng. Equiv.—অগ্নিবায়ুরবিভ্যঃ—from fire, wind and the sun. ব্রহ্ম—

the Veda. सनातनम्—eternal. दुदोह—drew forth. यज्ञसिद्ध्यर्थम्—for the due performance of the sacrifice.

Eng.—But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Ṛk, Yajus and Sāman, for the due performance of the sacrifice.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अग्निवायुरविभ्यस्त्वित्यादि। ब्रह्मा ऋक्यजुःसामसंज्ञं वेदत्रयम् अग्निवायुरविभ्यः आकृष्टवान्, सनातनं नित्यम्। वेदापौरुषेयत्वपक्षः एव मनोरभिमतः। पूर्वकल्पे ये वेदास्त एव परमात्ममूर्त्तेर्ब्रह्मणः सर्वज्ञस्य स्मृत्यारूढ़ाः, तानेव कल्पादौ अग्निवायुरविभ्य आचकर्ष। श्रौतश्चायमर्थो न शङ्कनीय.। तथा च श्रुतिः—"अग्नेऋग्वेदो वायोर्यजुर्वेद आदित्यात् सामवेद" इति। आकर्षणार्थत्वात् दुहिधातोर्नाग्निवायुरवीणाम् अकथितकर्मता, किन्तु अपादानतैव। यज्ञसिद्ध्यर्थम्, वेदैःसम्पाद्यत्वात् यज्ञानाम्। आपीनस्थक्षीरवत् विद्यमानानामेव वेदानाम् अभिव्यक्तिप्रदर्शनार्थम् आकर्षणवाचको गौणो दुहिः प्रयुक्तः ॥ २३ ॥

Notes on Kullūka

(1) वेदापौरुषेयत्व.........आचकर्ष।—Manu advocates the theory of non-human authorship of the Vedas. Thus the very same Vedas of the previous creation, appeared in the memory of the omniscient Brahmā the embodiment of the Supreme Soul; and He drew forth in the beginning of the new cycle, those Vedas from fire, wind and sun.

N. B. On the question of the non-human authorship of the Vedas, Sāyaṇa in his ऋग्वेदभाष्योपक्रमणिका quotes the following :—

"पौरुषेयं न वा वेदवाक्यं, स्यात् पौरुषेयता। काठकादिसमाख्यानाद, वाक्यत्वाच्चान्यवाक्यवत् ॥ समाख्यानं प्रवचनाद्द वाक्यत्वं तु पराहतम्। तत्कर्त्रनुपलम्भेन स्यात्ततोऽपौरुषेयता ॥"—(जैमिनीयन्यायमाला, I. 2. 8).

Also see our notes on Kullūka St. 1 and St. 21 (6). Compare "न हि तावत् पुरुषेणोच्चार्यमाणत्वं पौरुषेयत्वम्, गुरुमतेऽपि अध्यापकपरम्परया पौरुषेयत्वापत्तेः। नापि पुरुषाधीनोत्पत्तिकत्वं, नैयायिकाभिमतपौरुषेयत्वानुमाने अस्मदादिना सिद्धसाधनापत्तेः। किन्तु सजातीयोच्चारणानपेक्षोच्चारणविषयत्वं पौरुषेयत्वम्"—(वेदान्तपरिभाषा Ch. 4).

(2) तथा च श्रुतिः ।—Vide Śatapatha Brāhmaṇa 108. 5. 1.

(3) आकर्षणार्थत्वात्......अपादानतैव ।—The root दुह् here is not used in its primary sense of 'milching' but in the secondary sense of 'extracting, so the words अग्नि, वायु and रवि are not indirect objects (अकथितकर्म), but ablatives (अपादान).

N. B. Of verbs having two objects the object which may optionally take another विभक्ति is called गौण or अकथितकर्म (indirect object). Vide—"दुह्याच्पच्दण्ड्रुधिप्रच्छिचिब्रूशासुजिमथ्मुषाम् । कर्मयुक् स्यादकथितं तथा स्यान्नीहृकृष्वहाम् ॥"—महाभाष्य, I. 4. 3.

(4) यज्ञसिद्ध्यर्थं......यज्ञानाम् ।—(He drew forth the Vedas) for the performance of the sacrifice; because the sacrifices depend on the Vedas for their performance.

(5) आपीनस्य क्षीरवत्......प्रयुक्तः ।—The root दुह् has been secondarily used here in the sense of extracting, simply to show the manifestation of the Vedas which were already existing like the milk in the udder (of the cow).

Extracts from other Commentaries

"तिस्र एव देवता अग्निप्रभृतय इति नैरुक्ताः सत्यप्यभिधाननानात्वे । अतस्तेन दर्शनेनोच्यते । एताभ्यस्तिसृभ्यो यज्ञसिद्ध्यर्थं यागसम्प्रदानत्वात् तासां चतुर्थी । त्रयं ऋग्यजुःसामलक्षणं ब्रह्म वेदाख्यं दुदोह ।"—(मेधातिथिः)

He created time and other things.

कालं कालविभक्तीश्च नक्षत्राणि ग्रहांस्तथा ।
सरितः सागरान् शैलान् समानि विषमाणि च ॥२४॥

Prose.—(सः) कालं कालविभक्तीः च नक्षत्राणि तथा ग्रहान् सरितः सागरान् शैलान्, समानि विषमानि च (ससर्ज) ।

Beng.—(সেই ব্রহ্মা) কাল, কালবিভাগ, নক্ষত্র, গ্রহ, নদী, সাগর, পর্ব্বত, সমভূমি এবং বিষমভূমি (সৃষ্টি করিয়াছিলেন) ।

Eng. Equiv.—कालं—time. कालविभक्तीश्च—and the divisions of time. समानि—plains. विषमाणि—uneven ground.

Eng.—Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains and uneven ground.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—कालं कालविभक्तीश्चेत्यादि। अत्र ससर्ज इत्युत्तरश्लोकवर्त्तिनी क्रिया सम्बध्यते। आदित्यादिक्रियाप्रचयरूपं कालं, कालविभक्तीः मासर्त्त्वयनाद्याः नक्षत्राणि कृत्तिकादीनि, ग्रहान् सूर्य्यादीन्, सरितो नदीः, सागरान् समुद्रान्, शैलान् पर्वतान्, समानि समस्थानानि, विषमाणि उच्चनीचरूपाणि ॥ २४ ॥

Notes on Kullūka

(1) आदित्यादि......नाद्याः।—Time is the sum-total of the activities of sun, etc., and the divisions of time like month, season, year, etc.

N. B. The different philosophical views on time have been collected and interpreted by the late Mahāmahopādhyāya Hārāṇachandra Śāstrī in his masterly work कालसिद्धान्तदर्शिनी। According to him Manu's view of time has been differently interpreted by different commentators. Thus the interpretation of Medhātithi, Kullūka and others, accords with the view on Time as found in Indian Astrology. He quotes from न्यायमञ्जरी—"ज्योतिर्विदां मते ग्रहनक्षत्रादिक्रियैव कालः। प्रतिपादितं चैतन्न्यायमञ्जर्यामनुमाननिरूपणे (१।१।५ सूत्रे)—"न देवदत्तादिपरिस्पन्दनिबन्धनाः क्रमाक्रमादिप्रत्ययाः, किन्तु ग्रहनक्षत्रादिपरिस्पन्दनिबन्धनाः। स एव ग्रहतारादिपरिस्पन्दः काल इत्युच्यते। तत्कृत एवायं यामाहोरात्रमासादिव्यवहारः।···कालविदश्च ज्योतिर्गणकास्त एवैनं बुध्यन्ते" इति" ॥—(कालसिद्धान्तदर्शिनी p. 31).

Also compare—"मनुसंहितायाम् प्रथमाध्याये सृष्टिप्रकरणे—"कालं कालविभक्तीश्च नक्षत्राणि ग्रहांस्तथा" (१।२४) इत्यनेन कालस्य कालावयवानां च सृष्टिरुक्ता। अत्र प्रथमतः "कालमि"त्येकवचनेनैकस्य सामान्यकालस्य सृष्टिरुक्ता : तदनन्तरं खण्डकालानां व्यावहारिककालरूपाणां सृष्टिरभिहितेति प्रतीयते। मनुसंहिताव्याख्यासु मनुसम्मतस्य कालतत्त्वस्य विवेचने मतभेदाः परिलक्ष्यन्ते। मेधातिथि-कुल्लूक-राघवानन्द-नन्दनैः सूर्य्यादिगतिसमूहस्यैव सामान्यतः कालस्वरूपता स्वीकृता, तथा च तेषां पूर्वप्रदर्शितज्योतिःशास्त्रसिद्धान्त एव कालविषये सम्मत इति प्रतीयते। सर्वज्ञनारायणेन च सामान्यकालस्य पुरुषविशेषरूपत्वमङ्गीकृत्य चेतनरूपता

प्रतिपादिता, 'कालविभक्ति'पदेन च क्षणदिनमासवर्षकल्पाद्यभिमानिदेवता: परिगृहीता:। रामचन्द्रेण च तृतीयं प्रकारं समाश्रित्य सामान्यकालस्य संवत्सररूपत्वं कालविभागानां च संवत्सरान्तर्गतत्वयनादिरूपत्वं वर्णितम्। रामचन्द्रीयव्याख्यानम् ऋक्संहितामतमनुकरोतीति व्यक्तं विपश्चिताम्। सर्वथा मनुसंहितामते कालस्योत्पत्तिमत्त्वेनानित्यत्वं पर्यवसन्नम्। (कालसिद्धान्तदर्शिनी p. 35-36)

(2) नक्षत्राणि कृत्तिकादीनि।—नक्षत्र means 'a constellation' and there are 27 such constellations which are fixed. Compare, Dr. Jhā's notes :—"It is interesting to note that even so late as Medhātithi's time, the Lunar Mansions were counted from Kṛttikā onwards, and not from Aśvinī as in the more recent astronomical system (see Thibaut on 'Indian Astronomy in Indian Thought' vol. I)."

Extracts from other Commentaries

"द्रव्यात्मा कालो वैशेषिकाणाम्, क्रियारूपोऽन्येषामादित्यादिगतिप्रतान आवृत्तिमान्। कालविभक्तयो विभागा मासर्त्वयनसंवत्सराद्या:"—मेधातिथि: I "पूर्वं कालं कालात्मकसंवत्सररूपं कालमसृजत्।...कालस्य विभागांश्च षड्ऋतून् अयनादींश्च"—रामचन्द्र:।

He created austerity, speech, pleasure and anger.

तपो वाचं रतिञ्चैव कामञ्च क्रोधमेव च।
सृष्टिं ससर्ज चैवेमां स्रष्टुमिच्छन्निमा: प्रजा: ॥२५॥

Prose.—(स:) इमा: प्रजा: स्रष्टुम् इच्छन् तप: वाचं रतिम् च एव कामं च क्रोधम् एव च—इमां सृष्टिं च एव ससर्ज।

Beng.—(সেই ব্রহ্মা) প্রজাসৃষ্টি করিতে ইচ্ছুক হইয়া তপস্যা, বাণী, সন্তোষ, কাম, ক্রোধ ইত্যাদি পদার্থসমূহ সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—रतिं—pleasure. सृष्टिं—creation. ससर्ज—produced. स्रष्टुमिच्छन्—desiring to create.

Eng.—Austerity, speech, pleasures, desire, and anger, the whole creation He likewise produced, as He desired to call these beings into existence.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तपो वाचमित्यादि। तप: प्राजापत्यादि, वाचं वाणीं,

रतिं चेतःपरितोषं, कामम् इच्छाम्, क्रोधं चेतोविकारम्, इमाम् एतच्छ्लोकोक्तां पूर्वश्लोकोक्ताञ्च सृष्टिं चकार। सृज्यते इति सृष्टिः कर्मणि क्तिन् इमाः प्रजाः वक्ष्यमाणाः देवादिकाः कर्तुमिच्छन् ॥ २५ ॥

Notes on Kullūka

(1) तपः प्राजापत्यादि।—Austerities like प्राजापत्यम्, etc. It is to be noted that प्राजापत्य is a kind of व्रत to be performed in 12 days ; while प्राजापत्या is a kind of sacrifice (इष्टि) where the sacrificer gives all his wealth as दक्षिणा, vide Manu VI. 38. Other austerities are चान्द्रायण, सान्तपन, etc.

(2) रतिं चेतःपरितोषम्।—रतिः is the satisfaction of the heart. It can be equated with राग as defined in योगसूत्र II. 7. "सुखानुशयी रागः"—'सुखानुभवे सति स्मृत्या तज्जातीयसुखान्तरे तत्साधने वा या तृष्णा स रागः'—(मणिप्रभा)।

(3) इमां......चकार। The creation as described in this and in the previous stanza.

(4) सृज्यते......क्तिन्।—सृष्टिः means that which is created. The affix क्तिन् has been added in the passive voice.

Extracts from other Commentaries

"अथ केयं वाचोयुक्तिः 'सृष्टिं ससर्ज' इति ? य एवार्थः सृष्टिं कृतवानिति। सर्वे धातवः करोत्यर्थस्य विशेषावच्छिन्ने वर्तन्ते। पचति, पाकं करोति ; यजति यागं करोति। तत्र कुतश्चित् विशेषे अवगते आख्यातगतो धातुः करोत्यर्थमात्रप्रतिपादनपरो भवति। तस्मिन्नपि कुतश्चित् प्रतिपन्ने पुनः प्रतिपादने अनुवाददोषो मा भूत् इति कारकादिषु तात्पर्यम्"—मेधातिथिः।

Remarks

सर्वज्ञनारायण takes क्रोध to mean द्वेष which is defined as "दुःखानुशयी द्वेषः" (योगसूत्र, II. 8).

He separated merit from demerit and joined the creatures with pairs of opposite.

कर्मणाञ्च[1] विवेकाय[2] धर्माधर्मौ व्यवेचयत्।
द्वन्द्वैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः॥२६॥

(१) F. reads कर्मणां तु। Undoubtedly च in M. and J. is better.

(२) M. and J. read विवेकार्थम्। We have taken the reading of F., which is supported by मेधातिथि and seemingly by Kullūka.

Prose.—(स:) कर्मणां च विवेकाय धर्माधर्मौ व्यवेचयत्। इमा: प्रजा: सुखदु:खादिभि: द्वन्द्वै: अयोजयत् च।

Beng.—তিনি কর্ম্মের বিভাগের নিমিত্ত ধর্ম্ম ও অধর্ম্ম পৃথগ্ রূপে নির্ণয় করিলেন এবং এই প্রজাবর্গকে সুখদুঃখাদি দ্বন্দ্বের সহিত সংযোজিত করিলেন।

Eng. Equiv.—कर्मणां—action. विवेकाय—in order to distinguish. धर्माधर्मौ—merit and demerit. व्यवेचयत्—separated. द्वन्द्वै:—by pairs of opposites.

Eng.—Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—कर्मणाञ्चेति। धर्मो यज्ञादि:, स कर्तव्य:। अधर्म: ब्रह्मवधादि:, स न कर्तव्य:, इति कर्मणां विभागाय धर्माधर्मौ व्यवेचयत् पृथक्त्वेन अभ्यधात्। धर्मस्य फलं सुखम्, अधर्मस्य फलं दु:खम्। धर्माधर्मफलभूतै: द्वन्द्वै: परस्परविरुद्धै: सुखदु:खादिभिरिमा: प्रजा: योजितवान्। आदिग्रहणात् कामक्रोधरागद्वेषक्षुत्तृष्णाशोकमोहित्यादिभि: ॥ २६ ॥

Notes on Kullūka

(1) धर्मो......कर्तव्य:।—By धर्म we mean actions like sacrifice, etc. and it should be done by us. For the definition of धर्म compare "धर्म: स्वर्गादिकारणम् गङ्गास्नानादियागादिव्यापार: स तु कीर्तित:" (भाषापरिच्छेद, 161-62). For detailed discussion on धर्म, see Kullūka Ch. II. 1.

(2) अधर्म:......न कर्तव्य:।—And the अधर्म is action like the murder of a Brāhmaṇa, etc.—which are not to be done by us. Compare "अधर्मो नरकादीनां हेतुर्निन्दितकर्मज:" (भाषापरिच्छेद, 163).

(3) धर्मस्य......दु:खम्।—The result of धर्म is happiness and the result of अधर्म is sorrow.

(4) धर्माधर्म......योजितवान्।—He joined the beings with pairs, like pleasure and pain, which are contradictory to each other and which are respectively the results of धर्म and अधर्म।

(5) आदिग्रहणात्......मोहित्यादिभि:।—By the use of the words आदि

other pairs of opposites are, desire and anger, passionate attachment and hatered, hunger and satiety (सौहित्य).

Extracts from other Commentaries

"द्वन्द्वशब्दोऽयं रूढ्या परस्परविरुद्धेषु पीड़ाकरेषु वर्तते शीतोष्ण-तृष्णातप-क्षुत्सौहित्यादिषु" —मेधातिथिः ।

"धर्माधर्मफलभूतैश्च द्वन्द्वैः परस्परविरुद्धैः पुत्रोत्पत्तिविनाशादिभिः सुखदुःखैः"—गोविन्दराजः ।

Remarks

Explanation—God has created धर्म as well as अधर्म. We cannot blame God for having created अधर्म ; because अधर्म is for the glorification of धर्म. What is the value of good if there is no evil ? So in the Vedas we find enunciations on both धर्म and अधर्म. Therefore from the empirical point of view, both धर्म and अधर्म are realities which we should take and abandon respectively. Such is the advice of the Veda.

The world is framed with minute particles of the five elements.

अण्व्यो मात्रा विनाशिन्यो दशार्धानां तु याः स्मृताः ।
ताभिः सार्धमिदं सर्वं सम्भवत्यनुपूर्वशः ॥ २७ ॥

Prose.—दशार्धानां तु याः विनाशिन्यः अण्व्यः मात्राः स्मृताः ताभिः सार्धम् इदं सर्वं अनुपूर्वशः सम्भवति ।

Eng. Equiv.—अण्व्यः—minute, विनाशिन्यः—perishable. दशार्धानां—five. अनुपूर्वशः—in due order.

Eng.—But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अण्व्यो मात्रा इति । दशार्धानां पञ्चानां महाभूतानां याः सूक्ष्माः मात्राः पञ्चतन्मात्ररूपाः, विनाशिन्यः पञ्चमहाभूतरूपतया विपरिणामिन्यः, ताभिः सह उक्त

वक्ष्यमाणमिदं सर्वम् उत्पद्यते, अनुपूर्वशः—क्रमेण—सूक्ष्मात् स्थूलं स्थूलात् स्थूलतरमित्यनेन। सर्वशक्तेर्ब्रह्मणो मानससृष्टिः कदाचित् तत्त्वनिरपेक्षा स्यात्, इति इमां शङ्कामपनिनीषन् तद्द्वारेणैवेयं सृष्टिरिति मध्ये पुनः पूर्वोक्तं स्मारितवान् ॥ २७ ॥

Notes on Kullūka

(1) विनाशिन्यः......विपरिणामिन्यः ।—They are perishable because they are changed to five gross elements.

N. B. परिणाम is 'modification' as different from 'विवर्त' which is 'illusory manifestation'. Thus transformation of milk into curds or gold into an ornament are examples of परिणाम. In the former case there is a modification of name, form and substance, in the latter of name and form only.—Compare "सतत्त्वतोऽन्यथाप्रथा विकार इत्युदीरितः" (वेदान्तसारः p. 29, ed. Jacob).

(2) सर्वशक्तेः.........स्मारितवान् ।—In order to remove the doubt, whether the omnipotent Brahman's mental creation was effected without the help of the 'principles' ('तत्त्व's i. e., महत्, अहङ्कार, पञ्चतन्मात्र etc.). and also to state that the same creation was effected through those principles,—Manu again in the middle of his discourse is remembering what has already been said—(i. e., in St. 19).

N. B. In this connection vide the remark of Mallīnātha—"प्रायेणैकार्थमप्यनेकं श्लोकमुक्तिविशेषलाभाल्लिखन्ति कवयः" (Śiśupālavadha, III. 13).

Extracts from other Commentaries

"उपसंहारोऽयम् ।......स्थौल्यप्रतिपत्त्या विनाशिन्य उच्यन्ते"—मेधातिथिः ।

Remarks

The commentator नन्दन places this verse immediately after verse 19.

अण्व्यः—अणु + ङीष्,—optl. form अणवः by the rule "वोतो गुणवचनात्" (IV. 1. 44).

All beings adopt those actions to which they have been previously appointed by the Lord.

यन्तु कर्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः ।
स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः ॥ २८ ॥

Prose.—सः प्रभुः यं तु यस्मिन् कर्मणि प्रथमं न्ययुङ्क्त सः पुनः पुनः सृज्यमानः (सन्) तद् (कर्म) एव स्वयं भेजे ।

Beng.—সেই প্রজাপতি সৃষ্টির আদিতে যাহাকে যে কর্ম্মে নিযুক্ত করিয়াছিলেন সে পুনঃ পুনঃ সৃষ্ট হইয়া সেই কর্ম্মই স্বয়ং আশ্রয় করিয়া থাকে ।

Eng. Equiv.—न्ययुङ्क्त—appointed. प्रथमं—at first. भेजे—adopted.

Eng.—But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—यन्तु कर्मणीति । (स प्रजापतिः यं जातिविशेषं व्याघ्रादिकं यस्यां क्रियायां हरिणमारणादिकायां सृष्ट्यादौ नियुक्तवान्, स जातिविशेषः पुनः पुनरपि सृज्यमानः स्वकर्मवशेन तदेवाचरितवान् । एतेन प्राणिकर्मसापेक्षं प्रजापतेरुत्तमाधमजातिनिर्माणम्, न रागद्वेषाधीनमिति दर्शितम् । अतएव वक्ष्यति "यथाकर्मतपोयोगात् सृष्टं स्थावरजङ्गमम्" इति ॥ २८ ॥)

Notes on Kullūka

(1) जातिविशेषं—a class as different from individual (व्यक्ति).

(2) एतेन......दर्शितम् ।—This shows that God creates the superior and the inferior species according to the actions of different creatures and not according to His likes and dislikes.

N. B. According to Śaṅkarācārya God is to be looked upon as rains. Just like the rain, which is the uniform cause of the germination of the seeds and not of the variety in the seeds, God is the general cause of the birth of higher and lower beings but not that of their superiority and inferiority (which are determined only by their

actions). Thus we cannot blame God for partiality and cruelty in creation. Compare—"वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति" (ब्रह्मसूत्र, II. 1. 34). Also—"...ईश्वरस्तु पर्जन्यवत् द्रष्टव्यः। यथा हि पर्जन्यो व्रीहियवादिसृष्टौ साधारणं कारणं भवति, व्रीहियवादिवैषम्ये तु तत्तद्बीजगतान्येव असाधारणानि सामर्थ्यानि कारणानि भवन्ति, एवमीश्वरो देवमनुष्यादिसृष्टौ साधारणं कारणं भवति। देवमनुष्यादिवैषम्ये तु तत्तज्जीवगतान्येव असाधारणानि कर्माणि कारणानि भवन्ति, एवमीश्वरः सापेक्षत्वात् न वैषम्यनैर्घृण्याभ्यां दुष्यति"—(शाङ्करभाष्य).

Also see our notes on Kullūka St. 6 (1). Vācaspati suggests a very ingenious explanation. He says that God is the greatest of all magicians. We do not call a magician partial when he creates before us many kinds of beings nor do we call him cruel when he withdraws his own magic. So the world is also a magic display of God. Compare—"अनिर्वाच्या तु सृष्टिरिति न प्रत्यनुयोगमर्हति। तथा च मायाकारस्येव अकस्मात् कल्पमेदेन विचित्रान् प्राणिनो दर्शयतो न वैषम्यदोषः, सहसा संहरतो वा नैर्घृण्यम्, एवम् अस्यापि भगवतो विविधविचित्रप्रपञ्चमनिर्वाच्यं विश्वं दर्शयतः संहरतश्च स्वभावाद्वा लीलया वा न कश्चित् दोषः"—(भामती on II. 1. 34).

(3) अत एव वक्ष्यति......etc.—See St. 41.

Extracts from other Commentaries

"अस्यायमर्थः। यद्यपि प्रजापतिरीश्वरो भूतसृष्टौ शक्नोति यथेच्छं प्राणिनः स्रष्टुम् तथापि न पूर्वकल्पकृतानि कर्माणि अनपेक्ष्य प्राणिनः सृजति। येन यादृशं पुरा कल्पे कर्म कृतम् तत्कर्मानुरूपायां जातौ तं जनयति न जात्यन्तरे"—मेधातिथिः।

Remarks

Parallel passage—"जन्म जन्म यदभ्यस्तं दानमध्ययनं तपः। तेनैवाभ्यासयोगेन तच्चैवाभ्यसते नरः"—(quoted in भामती)।

नियुक्ता—नि + युज् + क्त। The आत्मनेपद is by the vārtika—"स्वराद्यन्तोपसृष्टादिति वक्तव्यम्" on Pāṇini's Sūtra, III. 1. 64. ("प्रोपाभ्यां युजेरयज्ञपात्रेषु").

All beings adopted the qualities assigned by Him.

हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते ।
यद् यस्य सोऽदधात् सर्गे तत्तत् स स्वयमाविशत् ॥२९॥

Prose.—हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मौ ऋतानृते—सः सर्गे (सर्गादौ) यत् (कर्म) यस्य अदधात् स तत्तत् स्वयम् आविशत् ।

Beng.—প্রজাপতি সৃষ্টির প্রারম্ভে হিংস্র ও অহিংস্র, মৃদু ও ক্রূর, ধর্ম্ম ও অধর্ম্ম সত্য ও মিথ্যা—যাহার সম্বন্ধে যে কর্ম্মের ব্যবস্থা করিয়াছিলেন, সেই প্রাণী সেই কর্ম্ম স্বয়ং প্রাপ্ত হইয়া থাকে ।

Eng. Equiv.—हिंस्राहिंस्रे—noxiousness or harmlessness. मृदुक्रूरे—gentleness or ferocity. धर्माधर्मौ—virtue or sin. ऋतानृते—truth or falsehood. आविशत्—clung.

Eng.—Whatever He assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—एतदेव प्रपञ्चयति हिंस्राहिंस्रे इत्यादि । हिंस्रं कर्म सिंहादेः करिमारणादिकं, अहिंस्रं रुरवादेः, मृदु दयाप्रधानं विप्रादेः, क्रूरं क्षत्रियादेः, धर्मो यथा ब्रह्मचार्यादेः गुरुशुश्रूषादिः, अधर्मो यथा तस्यैव मांसमैथुनसेवादिः ; ऋतं सत्यं तच्च प्रायेण देवानाम्, अनृतम् असत्यम् तदपि प्रायेण मनुष्याणाम् । तथा च श्रुतिः,—"सत्यवाचो देवाः, अनृतवाचो मनुष्याः" इति । तेषां मध्ये यत् कर्म स प्रजापतिः सर्गादौ यस्य अधारयत्, सृष्ट्युत्तरकालमपि स तदेव कर्म प्राक्तनादृष्टवशात् स्वयमेव भेजे ॥ २९ ॥

Notes on Kullūka

(1) मृदु......क्षत्रियादेः ।—Compare "नवनीतं हृदयं ब्राह्मणस्य वाचि क्षुरो निहितस्तीक्ष्णधारः । तदुभयमेतद् विपरीतं क्षत्रियस्य वाङ् नवनीतं हृदयं तीक्ष्णधारम्" ॥ (महाभारत, I. 3).

(2) ऋतं सत्यं......मनुष्या इति ।—The word ऋत means truth which is generally (the characteristic) of the gods and अनृत means falsehood which is of men. So it is said in the Śruti—'The gods speak truth and men lie.'

N. B. For the Śruti compare ऐतरेय ब्राह्मण I. 6. Vācaspati gives another explanation of सत्यानृते—compare "सत्यं चिदात्मा, अनृतं बुद्धीन्द्रियदेहादि" (भामती, I. 1. 1). The gods know the Supreme Soul better than men who confound soul with body. Also compare "यत् स्वेन दृष्टं सम्यक् च श्रुतं तस्यैव भाषणम्। सत्यमित्युच्यते ब्रह्म सत्यमित्यभिभाषणम्॥" (सर्ववेदान्तसिद्धान्तसारसंग्रहः—११८)।

(3) प्राक्तनादृष्टवशात्—on account of the merits and demerits acquired in the previous birth. अदृष्ट is the general name for धर्म and अधर्म।

Extracts from other Commentaries

"हिंस्रं परप्राणवियोगकरम्। सर्पसिंहव्याघ्रादि। तद्विपरीतम् अहिंस्रम् रुरुपृषदादि" —मेधातिथिः।

"स्मृतिरपि। 'प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यती'त्यत्र प्रकृतिः पूर्वप्रज्ञातान्नपानादि-संस्कारः"—राघवानन्दः।

Remarks

Parallel passage—"सतीव योषित् प्रकृतिः सुनिश्चला पुमांसमभ्येति भवान्तरेष्वपि" (Śiśupālavadham, I. 72).

All beings resume in new birth their appointed course of action.

यथर्तुलिङ्गान्यृतवः स्वयमेवर्तुपर्यये।
स्वानि स्वान्यभिपद्यन्ते तथा कर्माणि देहिनः॥३०

Prose.—यथा ऋतुपर्यये ऋतवः स्वानि स्वानि ऋतुलिङ्गानि स्वयम् एव अभिपद्यन्ते तथा देहिनः (स्वानि स्वानि) कर्माणि (स्वयम् एव अभिपद्यन्ते)।

Beng.—ঋতু সকল যেরূপ স্বকার্য্যাবসরে স্ব স্ব কুসুমাদি চিহ্ন ধারণ করে দেহিগণও সেইরূপ স্ব স্ব কর্ম্ম প্রাপ্ত হয়।

Eng. Equiv.—ऋतुलिङ्गानि—distinctive marks of the season. ऋतु-पर्यये—at the change of seasons. स्वानि—own. अभिपद्यन्ते—assumes देहिनः—coporeal beings.

Eng.—As at the change of seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अत्र दृष्टान्तमाह यथर्त्विति । यथा वसन्तादिऋतवः ऋतुचिह्नानि चूतमञ्जर्यादीनि, ऋतुपर्यये स्वकार्यावसरे स्वयमेव आप्नुवन्ति, तथा देहिनोऽपि हिंसादीनि कर्माणि ॥ ३० ॥

Notes on Kullūka

(1) दृष्टान्तमाह—दृष्टान्त is a figure of speech where a statement is illustrated by an example of the same nature "दृष्टान्तस्तु सधर्मस्य वस्तुनः प्रतिबिम्बनम्" (साहित्यदर्पण, X. 69).

(2) चूतमञ्जर्यादीनि—The sprouts of the mango tree, etc.

(3) स्वकार्यावसरे—in their respective turns.

Extracts from other Commentaries

"अचेतना अपि यथा भावास्तन्मर्यादयैव व्यवस्थितस्वभावाः, एवं चेतना अपि पुरुषकृत-कर्मसहायेन प्रजापतिना कृतां मर्यादां नातिक्रामन्ति । यस्यां जातौ जातास्तदेव कुर्वन्ति । नान्यदिच्छन्तोऽपि शक्नुवन्ति कर्तुम् ।......चूतमञ्जर्यो वसन्ते स्वयमेव पुष्यन्ति न मूले सलिल-सेकमपेक्षते । एवं पुरुषार्थान्यदृष्टानि"—मेधातिथिः ।

Remarks

ऋतवः (seasons) are compared with देहिनः (corporeal beings).

ऋतुपर्यय (change of season) is compared with change of creation.

ऋतुलिङ्गानि (marks of the seasons) are compared with कर्माणि (actions).

He created Bra'hmaṇa, Kṣatriya, Vaiśya and S'ūdra.

लोकानान्तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रञ्च निरवर्तयत् ॥३१॥

Prose.—(स ब्रह्मा) लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ।

Beng.—(ব্রহ্মা) লোক-বাহুল্যার্থ, মুখ, বাহু, এবং চরণ হইতে যথাক্রমে ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই চারি বর্ণের সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—विवृद्ध्यर्थं—For the prosperity. मुखबाहूरुपादतः—from the mouth, arms, thighs and feet. निरवर्तयत्—caused to proceed.

Eng.—But for the sake of the prosperity of the worlds, he caused the Brāhmaṇa, the Kṣattriya, the Vaiśya, and the Śudra to proceed from His mouth, His arms, His thighs, and His feet.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—लोकानान्त्विति। भूर्लोकादीनां बाहुल्यार्थं मुखबाहूरु-पादेभ्यो ब्राह्मणक्षत्रियवैश्यशूद्रान् यथाक्रमं निर्मितवान्। ब्राह्मणादिभिः सायं प्रातः अग्नौ आहुतिः प्रक्षिप्ता सूर्यमुपतिष्ठते, सूर्याद् वृष्टिः, वृष्टेरन्नं, अन्नात् प्रजाबाहुल्यम्। वक्ष्यति च—"अग्नौ प्रास्ताहुतिः सम्यगादित्यम्" इत्यादि। दैव्या च शक्त्या मुखादिभ्यो ब्राह्मणादिनिर्माणं ब्रह्मणो न विशङ्कनीयम्, श्रुतिसिद्धत्वात्। तथा च श्रुतिः—"ब्राह्मणोऽस्य मुखमासीत्" इत्यादि॥ ३१॥

Notes on Kullūka

(1) भूर्लोकादीनां बाहुल्यार्थम्।—In order that (the inhabitants) of the worlds might multiply. The seven higher worlds are—भूर्लोक—भुवर्लोक—स्वर्लोक—महर्लोक—जनलोक—तपोलोक—सत्यलोक ; and the seven lower worlds are—अतल—पाताल—वितल—सुतल—तलातल—रसातल—महातल।

(2) मुखबाहूरुपादेभ्यः।—The correct grammatical form should be मुखबाहूरुपादात् by the rule—"द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम्" (II. 4. 2). This is a mistake of Kullūka.

(3) वक्ष्यति च......गादित्यम्।—Compare "अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते। आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः॥" मनु. Ch. III. 76.

"An oblation duly thrown into the fire, reaches the Sun ; from the Sun comes rain, from rain food, therefrom the living creatures (derive their subsistence)."—Bühler's translation.

(4) दैव्या च शक्त्या—By the divine power.

(5) श्रुतिसिद्धत्वात्—because established by Śruti.

(6) तथा च श्रुतिः etc.—Compare—

"ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत" ॥ १२ ॥

Ṛgveda X. 90 (पुरुषसूक्तम्).

Extracts from other Commentaries

"पृथिव्यादीनां लोकानां वृद्ध्यर्थं, वृद्धिः पुष्टिः बाहुल्यं वा। ब्राह्मणादिषु चतुर्वर्णेषु सत्सु यथाषां लोकानां वृद्धिः। इतः प्रदानं देवा उपजीवन्ति।"—मेधातिथिः।

He produced Vira'j in His female form.

द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत् ।
अर्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ ३२ ॥

Prose.—सः प्रभुः आत्मनः देहं द्विधा कृत्वा अर्धेन पुरुषः अभवत्, अर्धेन नारी (अभवत्), तस्यां विराजम् असृजत् ।

Beng.—সেই ব্রহ্মা নিজ দেহ দুই ভাগে বিভক্ত করিয়া একার্দ্ধে পুরুষ এবং অপরার্দ্ধে নারী হইয়াছিলেন, এবং সেই নারীতে বিরাট্ নামক পুরুষকে সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—द्विधा कृत्वा—dividing. अर्धेन—half. असृजत्—produced.

Eng.—Dividing His own body, the Lord became half male and half female ; with that (female) He produced Vīrāṭ.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—स ब्रह्मा निजदेहं द्विखण्डं कृत्वा अर्धेन पुरुषो जातः, अर्धेन स्त्री ; तस्यां मैथुनधर्मेण विराटसंज्ञं पुरुषं निर्मितवान्। श्रुतिश्च—"ततो विराडजायत" इति ॥ ३२ ॥

Notes on Kullūka

(1) मैथुनधर्मेण—By the process of sexual intercourse.

(2) विराट्संज्ञं पुरुषम्।—The Purāṇas differ regarding the origin and identity of Virāṭ. But the Purānic Virāṭ must be differentiated from

the same of the Vedānta (स्थूलशरीरसमष्ट्युपहितचैतन्यम्). In the Manusaṁhitā विराट् has been spoken of as the father of स्वायम्भुव मनु (vide, St. 33.) In the account of the Viṣṇupurāṇa the name of विराट् is not mentioned. According to the same Manu was created by रुद्र who assumed the half-male and the half-female form and who was created by the wrathful Brahmā (See Viṣṇupurāṇa, I. 7. 8-14) The Matsya Purāṇa gives the name of विराट् as synonym of Manu. Compare "...ततः पुत्रोऽभवन् मनुः। स्वायम्भुव इति ख्यातः स विराडिति नः श्रुतम्" ॥ (मत्स्यपुराण—३ अः). The Brahmā-vaivarta Purāṇa (प्रकृतिखण्ड ३ अः) speaks of महाविराट् (meaning श्रीकृष्ण) and क्षुद्रविराट्।

(3) श्रुतिश्च etc.।—Compare "तस्माद्विराडजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः" ॥ ५ ॥
Ṛgveda, X. 90 (पुरुषसूक्तम्).

Extracts from other Commentaries

"एषा सृष्टिः साक्षात् परस्य पुरुषस्य। इयं तु ब्रह्मणस्तस्यैवेत्यन्ये।......अथवा पृथगेव तां निर्मितवान्।......एतदुच्यते प्रजापतिः स्वां दुहितरमगच्छत्।" (मेधातिथिः)।

Remarks

On the introduction of procreation in this world the Viṣṇupurāṇa (I. 7. 1-14) says that in the beginning the creation was mental. But Brahmā found that His mental creation was unproductive and did not multiply. Then He created mind-born sons (like भृगु, पुलह, etc.) to propagate procreation; but they were averse to it. At their aversion Brahmā became wrathful and created Rudra who generated Manu.

I (Manu) was born from that Vira'ṭ.

तपस्तप्त्वासृजद् यन्तु स स्वयं पुरुषो विराट्।
तं मां वित्तास्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥३३॥

Prose.—(हे) द्विजसत्तमाः! सः विराट् पुरुषः तपः तप्त्वा यम् असृजत्, अस्य सर्वस्य स्रष्टारं मां (मनुं) तं वित्त।

Beng.—হে দ্বিজশ্রেষ্ঠগণ! সেই বিরাট্ পুরুষ তপস্যা করিয়া যাঁহাকে সৃষ্টি করিয়াছিলেন, সমস্ত জগতের স্রষ্টা আমিই তিনি, জানিবেন।

Eng. Equiv.—तपः—austerities. तप्त्वा—having performed. असृजत्—produced. वित्त—know. स्रष्टारं—creator. द्विजसत्तमाः—O most holy among the twice-born.

Eng.—But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male Virāṭ Himself produced, having performed austerities.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तपस्तप्त्विति। स विराट् तपो विधाय यं निर्मितवान् तं मां मनुं जानीत; अस्य सर्वस्य जगतः स्रष्टारं, भो द्विजसत्तमाः! एतेन स्वजन्मोत्कर्षसामर्थ्यातिशयौ अभिहितवान् लोकानां प्रत्ययितप्रत्ययार्थम् ॥ ३३ ॥

Notes on Kullūka

(1) एतेन......प्रत्ययार्थम्।—Here Manu speaks of the aristocracy of his birth and the excellence of his capacity simply to convince the men of what is already believed (प्रत्ययित) by them. See the extract from Medhātithi.

Extracts from other Commentaries

"...तन्मध्ये युक्तिमात्मन आचष्टे।...अन्यतोऽवगतेऽपि मनुजन्मनि स्वयमभिधानात्। यथा अन्यतः श्रुतोऽपि कश्चित् पृच्छ्यते 'देवदत्तस्य त्वं पुत्र' इति, 'बाढम्' इति तेनोक्ते निश्चय उपजायते। अभिजनवर्णनं कर्मोत्कर्षप्रकारं सत्यामपि पारम्पर्ये नामस्तुती।"—मेधातिथिः।

Remarks

"The idea of the speaker is that 'the describing of myself as one of excellent birth and superior powers of action will make me more trustworthy"—(Jhā's translation of Medhātithi's Bhāṣya).

वित्त—विद् + लोट् त second person, plural.

I (Manu) created the ten great sages.

अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम्।
पतीन् प्रजानामसृजं महर्षीनादितो दश ॥ ३४ ॥

Prose.—অহং তু প্রজা: সিসৃক্ষু: সুদুশ্চরং তপ: তপ্ত্বা আদিত: প্রজানাং পতীন্ দশ মহর্ষীন্ অসৃজম্।

Beng.—আমি প্রজা সৃষ্টি করিতে ইচ্ছুক হইয়া দুষ্কর তপস্যা করিয়া প্রথমে দশ জন প্রজাপতি মহর্ষি সৃষ্টি করিয়াছিলাম।

Eng. Equiv.—প্রজা:—created beings. সিসৃক্ষু:—desiring to produce. তপস্তপ্ত্বা—practising penance. সুদুশ্চরম্—difficult. পতীন্—lords.

Eng.—Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings.

কুল্লূকভট্টকৃতা মন্বর্থমুক্তাবলী—অহমিতি। অহং প্রজা: স্রষ্টুমিচ্ছন্ সুদুশ্চরং তপস্তপ্ত্বা দশ প্রজাপতীন্ প্রথমং সৃষ্টবান্, তৈরপি প্রজানাং সৃজ্যমানত্বাৎ॥ ৩৪॥

Notes on Kullūka

(1) তৈরপি etc.—It is to be noted that according to the account found in the Viṣṇupurāṇa the ten sages were at first averse to creation. Compare "ন তে লোকেষু সজ্জন্তে নিরপেক্ষা: প্রজাসুতে। সর্বে তে হ্যাগতজ্ঞানা বীতরাগা বিমৎসরা:॥" (বিষ্ণুপুরাণ, I. 7. 7). Afterwards they took wives. See also our remarks on St. 32.

Remarks

সিসৃক্ষু:—সৃজ্ - সন্ + উ।

The names are as follows.

মরীচিমত্র্যঙ্গিরসৌ পুলস্ত্যং পুলহং ক্রতুম্।
প্রচেতসং বসিষ্ঠঞ্চ ভৃগুং নারদমেব চ॥ ৩৫॥

Prose.—As in the verse.

Beng.—মরীচি, অত্রি, অঙ্গিরা:, পুলস্ত্য, পুলহ, ক্রতু, প্রচেতা:, বসিষ্ঠ, ভৃগু এবং নারদ (ইহাদের আমি সৃষ্টি করিয়াছিলাম)।

Eng.—Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—मरीचिमित्यादि। ते एते दश प्रजापतयो नामतो निर्दिष्टाः ॥ ३५ ॥

Remarks

The first प्रजापति was Brahmā Himself and the subsequent प्रजापतिs were the ten lords of created beings first created by Brahmā (acc. to Purāṇas).

It is to be noted that the name and number of the sages vary according to different Purāṇas. Thus the Viṣṇupurāṇa (I. 7. 5-6) omits the name of नारद and makes the number nine. The well-known group of seven sages also vary according to different Manu-periods (मन्वन्तर) (vide विष्णुपुराण, III. 1). Thus मरीचि, अङ्गिरस्, अत्रि, पुलस्त्य, पुलह, क्रतु, वशिष्ठ are of the वैवस्वत मन्वन्तर (in which we are living). भृगु is the most important of the seven sages ; compare—"महर्षीणां भृगुरहम्" (गीता—X. 25, vide, notes by A. Śāstrī (.

These ten Praja'-patis created seven Manus, gods, Heavens and sages.

एते मनूंस्तु सप्तान्यानसृजन् भूरितेजसः।
देवान् देवनिकायांश्च महर्षींश्चामितौजसः ॥३६॥

Prose.—भूरितेजसः एते (दश प्रजापतयः) अमितौजसः अन्यान् सप्त मनून्, देवान्, देवनिकायान् च महर्षीन् च असृजन्।

Beng.—মহাতেজস্বী এই (দশ প্রজাপতি) অমিততেজস্ক অন্য সাতজন মনু, দেবগণ ও দেবগণের নিবাসস্থান এবং মহর্ষিদিগকে সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—भूरितेजसः—possessing great brilliancy. देवनिकायान्—abodes of the gods. अमितौजसः—of measureless power.

Eng.—They created seven other Manus possessing great brillancy, gods and classes of gods and great sages of measureless power.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—एते मनूंस्त्विति। एते मरीच्यादयो दश भूरितेजसो बहुतेजसोऽन्यान् सप्त अपरिमिततेजस्कान् मनून्, देवान् ब्रह्मणा असृष्टान्, देवनिवासस्थानानि

स्वर्गादीनि, महर्षीं च स्रष्टवन्तः। मनुशब्दोऽयमधिकारवाची। चतुर्दशसु मन्वन्तरेषु यस्य यत्र सर्गाद्यधिकारः स एव तस्मिन् मन्वन्तरे स्वायम्भुव-स्वारोचिषादि-नामभिः मनुरिति व्यपदिश्यते ॥३६॥

Notes on Kullūka

(1) सप्त......मनून्।—According to नारायण and राघवानन्द these seven Manus are सावर्णि, दक्षसावर्णि, ब्रह्मसावर्णि, धर्मसावर्णि, रुद्रसावर्णि, रौच्य (or देव-) सावर्णि and इन्द्रसावर्णि.

(2) देवान्.....असृष्टान्—Gods who were not created by Brahmā.

(3) मनुशब्दोऽयम्......व्यपदिश्यते।—The word Manu denotes 'office' (अधिकार). In the fourteen periods of Manu whoever is appointed in the office of creation, etc., he is known in those particular periods of Manu, by the names like स्वायम्भुव, स्वारोचिष, etc., and by the surname of 'Manu' (only).

N. B. The names of the fourteen Manus in order are—1. स्वायम्भुव 2. स्वारोचिष 3. औत्तमि 4. तामस 5. रैवत 6. चाक्षुष 7. वैवस्वत 8. सावर्णि 9. दक्षसावर्णि 10. ब्रह्मसावर्णि 11. धर्मसावर्णि 12. रुद्रसावर्णि 13. रौच्य- (or देव) सावर्णि and 14. इन्द्रसावर्णि। (See also St. 62). We are at present living in the 7th मन्वन्तर presided over by वैवस्वत मनु and seven more are yet to come. For मन्वन्तर see St. 79. For eighth Manu, vide, Caṇḍī.

Extracts from other Commentaries

"सावर्णिमनुना अष्टमेन सह स्वायम्भुवाद्यन्ये स्वारोचिषादयः सप्त इत्यष्टसङ्ख्यावच्छेदार्थम्। तेन अन्येऽपि षण्मनवः उपलक्ष्यन्ते"—सर्वज्ञनारायणः।

Remarks

Bühler translates देवनिकायान् acc. to Nandana and Nārāyaṇa. He also connects भूरितेजसः with मनून् and अमितौजसः with महर्षीन्। But acc. to Medhātithi the first epithet is an adjective to the creators (i. e., the Prajāpatis) and the second to Manus and others. Compare—"एकं प्रथमान्तं स्रष्टविशेषणम्। द्वितीयान्तं स्रष्टव्यानां मन्वादीनां विशेषणम्"।

They also create Yakṣas, Ra'kṣasas, etc.

यक्षरक्षःपिशाचांश्च गन्धर्वाप्सरसोऽसुरान् ।
नागान् सर्पान् सुपर्णांश्च पितॄणाञ्च पृथग् गणान् ॥३७॥

Prose.—As in the verse.

Beng.—(এই প্রজাপতিগণ) যক্ষ, রক্ষঃ, পিশাচ, গন্ধর্ব্ব, অপ্সরাঃ, অসুর, নাগ, সর্প, পক্ষী, এবং পিতৃদিগের পৃথক্ গণসমূহকে সৃষ্টি করিয়াছিলেন ।

Eng.—Yakṣas (the servants of Kubera), (the demons called) Rākṣasas and Piśācas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nāgas and Sarpas, (the bird-deities called) Suparṇas and the several classes of the Manes.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—यक्षरक्ष इति । एतेऽसृजन्निति पूर्वस्यैव अत्र अनुषङ्गः, उत्तरत्र श्लोकत्रये च । यक्षो वैश्रवणः तदनुचराश्च, रक्षांसि रावणादीनि, पिशाचाः तेभ्योऽपकृष्टाः अशुचिमरुदेशादिवासिनः, गन्धर्वाश्चित्ररथादयः, अप्सरसः उर्वश्यादयः, असुरा विरोचनादयः, नागा वासुक्यादयः, सर्पास्ततोऽपकृष्टाः अलगर्धादयः, सुपर्णाः वैनतेयादयः, पितॄणाम् आज्यपादीनां गणः समूहः । एषाञ्च भेद इतिहासादिप्रसिद्धः न अध्यक्षादिगोचरः ॥ ३७ ॥

Notes on Kullūka

(1) एते......त्रये च ।—The subject and the verb एतेऽसृजन् follow in this stanza as in the previous one and also in the succeeding three stanzas.

(2) यक्ष—The यक्षs are a class of demi-gods and their chief is कुवेर or वैश्रवण । प्रचेताः is their progenitor. Some of the important यक्षs are केवलः, हरिकेशः, कपिलः, काञ्चनः, मेघमाली (वह्निपुराण).

(3) पिशाचाः......वासिनः ।—The पिशाचs are inferior to Rākṣasas and dwell in unholy places like desert, etc.

(4) गन्धर्वाः "In the Vedas, the Gandharvas are celestial beings of a sensual type ; later they are the singers and musicians who attended divine feasts. Citraratha is their chief."—Hill.

(5) अप्सरस:—The Apsarases are a class of celestial damsels supposed to be the courtezans of heaven. According to Rāmāyaṇa they sprang from the ocean when it was churned. Compare "अप्सु निर्मथनादेव रसात्तस्माद्वरस्त्रिय:। उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन्" (बालकाण्ड—45. 33). But the Mahābhārata makes them the daughters of कश्यप and अरिष्टा (vide आदिपर्व—66, 46). Bāṇa in his Kādambarī mentions 14 families of the Apsarases.

(6) असुरा विरोचनादय:—The demons who sprang from कश्यप and दिति। विरोचन was the son of the famous प्रह्लाद।

(7) नागा:......अलगर्धादय:।—Vāsuki is the king of serpents who became the rope during the churning of the ocean. According to some वासुकि and अनन्त are different. अलगर्ध—Amara describes it as a watery snake (जलव्याल). Acc. to others it is black cobra.

(8) सुपर्णा: वैनतेयादय:—Birds like Garuḍa, etc. Garuḍa's mother was विनता. Amara gives सुपर्ण as synonym of Garuḍa.

(9) पितॄणां......समूह:।—According to मनुसंहिता the principal classes of Manes are—सोमसद:, अग्निष्वात्ता:, बर्हिषद:, सोमपा:, हविष्मन्त:, आज्यपा: and सुकालिन:। They are the sons of some of the ten Prajāpatis. (Vide, Manu III. 194-99). Another account gives the names as follows :—अग्निष्वात्ता:, सोमपा:, हविष्मन्त:, उष्मपा:, सुकालिन: बर्हिषद: and आज्यपा:। All these groups are said to have been born from the drops of perspiration of Brahmā's body at the time he was intending to outrage the modesty of his own daughter Sandhyā.

(10) एषाञ्च......गोचर:।—The variety is well-known in the इतिहास etc., and it cannot be known by perception or any other means of knowledge.

They created lightning, thunder-bolt, etc.

विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च।
उल्कानिर्घातकेतूंश्च ज्योतींष्युच्चावचानि च ॥३८॥

Prose.—(एते) विद्युत: अशनिमेघान् च रोहितेन्द्रधनूंषि च उल्कानिर्घातकेतून् च उच्चावचानि ज्योतींषि च (असृजन्)।

Beng.—(ইঁহারা) বিদ্যুৎ, বজ্র, মেঘ, রোহিত, ইন্দ্রধনুঃ, উল্কা, নির্ঘাত, কেতু ও নানাপ্রকার গ্রহনক্ষত্রাদি সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—रोहित—imperfect rainbow. निर्घात—supernatural noises. उच्चावचानि—of many kinds.

Eng.—Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—विद्युत इति। मेघेषु दृश्यं दीर्घाकारं ज्योतिर्विद्युत्। मेघादेव यत् ज्योतिर्वृक्षादि-विनाशकं तत् अशनिः। मेघाः प्रसिद्धाः। रोहितं दण्डाकारं नानावर्णं दिवि दृश्यते यत् ज्योतिः; तदेव वक्रम् इन्द्रधनुः। उल्का रेखाकारम् अन्तरीक्षात् पतत् ज्योतिः; निर्घातो भूम्यन्तरीक्षगत उत्पातध्वनिः। केतवः शिखावन्ति; ज्योतींषि उत्पातरूपाणि। अन्यानि ज्योतींषि ध्रुवागस्त्यादीनि नानाप्रकाराणि॥ ३८॥

Notes on Kullūka

(1) मेघेषु......विद्युत्।—A lightning is a long flash of light as seen in the clouds.

(2) मेघादेव......अशनिः।—A thunderbolt is a flash of light born of the clouds, which destroys trees, etc.

(3) मेघाः—Kāildāsa describes it as a combination of smoke, light, water and wind ("धूमज्योतिःसलिलमरुतां सन्निपातः क्व मेघः"—पूर्वमेघः, ५)।

(4) रोहितं......ज्योतिः।—'Rohita' is the lustre of prismatic colours and rod-shaped as seen in the sky.

(5) तदेव......इन्द्रधनुः।—The 'Rohita' when curved is a rainbow.

(6) उल्का......ज्योतिः।—The shooting star is a luminous line which falls from the sky—vide "बृहच्छिखा च सूक्ष्माग्रा रक्तनीलशिखोज्ज्वला। पौरुषेय-प्रमाणेन उल्का नानाविधा स्मृताः॥"—(काश्यपः)

(7) निर्घात......ध्वनिः।—निर्घातः is the ominous noise (of contending winds) in the earth and sky. Compare "वायुनाभिहते वायौ गगनाच्च पतत्यधः। प्रचण्डघोरनिर्घोषो निर्घात इति कथ्यते"—(शब्दमाला)

(8) उत्पातरूपाणि।—उत्पात is a protentous or unusual phenomenon boding calamity.

(9) ध्रुवागस्त्यादीनि।—ध्रुव is the Polar star. अगस्त्य = 'Canopus.'

Extracts from other Commentaries

"रोहितं दण्डाकारम् अम्बरीचे नीललोहितरूपं कदाचित् दृश्यते ; आदित्यमण्डलनम्रं कदाचित्, कदाचित् प्रदेशान्तरेऽपि"—मेधातिथिः।

"रोहितं मस्त्योत्पात इति प्रसिद्धम्"—गोविन्दराजः।

Remarks

उच्चावचानि—उदञ्चि च अवाञ्चि च = उच्चावचानि—irregularly formed by the rule—"मयूरव्यंसकादयश्च" (II. 1. 72).

They created Kinnaras, monkeys, fishes, etc.

किन्नरान् वानरान् मत्स्यान् विविधांश्च विहङ्गमान्।
पशून् मृगान् मनुष्यांश्च व्यालांश्चोभयतोदतः ॥३९॥

Prose.—(एते) किन्नरान् वानरान् मत्स्यान्, विविधान् विहङ्गमान् च पशून् मृगान् मनुष्यान् च उभतोदतः व्यालान् च (असृजन्)।

Beng.—(ইঁহারা) কিন্নর, বানর, মৎস্য, বিবিধ পক্ষী, পশু, মৃগ, মনুষ্য এবং দন্তপংক্তিদ্বয়যুক্ত সিংহাদি হিংস্র প্রাণী সৃষ্টি করিয়াছিলেন।

Eng. Equiv.—व्यालान्—carnivorous beasts. उभयतोदतः—with two rows of teeth.

Eng.—(Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men and carnivorous beasts with two rows of teeth.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—किन्नरानिति। किन्नराः अश्वमुखा देवयोनयः नरविग्रहाः। वानराः प्रसिद्धाः, मत्स्या रोहितादयः, विहङ्गमाः पक्षिणः, पशवो गवाद्याः, मृगा हरिणाद्याः, व्यालाः सिंहाद्याः उभयतोदतः द्वे दन्तपङ्क्ती येषां उत्तराधरे भवतः ॥ ३९ ॥

Notes on Kullōka

(1) किन्नराः......नरविग्रहाः ।—The Kinnaras are horse-faced and human-bodied demigods. कुत्सिताः नराः इति किन्नराः—by the rule "किं क्षेपे" (II. 1. 64).

(2) वानराः—वा किञ्चित् नरः इति वानरः—(सादृश्यार्थे वा-शब्दः). Compare Darwin's theory of evolution.

(3) रोहितादयः—रोहित (রুই মাছ in Bengali) is the king of fishes—compare "रक्तोदरो रक्तमुखो रक्ताक्षो रक्तपक्षतिः । क्षत्रपक्षो झषश्रेष्ठो रोहितः कथितो बुधैः" —भावप्रकाशः ।

(4) व्यालाः—ferocious animals like lion, tiger, etc.

(5) उभयतोदतः—उभयतः दन्ताः येषां ते उभयतोदतः, alt. form उभयतोदन्ताः । दत् is optionally substituted for दन्त in the accusative plural and in the subsequent case-endings. Compare "पद्दन्नोमास्हृन्निशसन्यूषन्दोषन्यकञ्छकन्नुदन्नासञ्छस्प्रभृतिषु" (VI. 1. 63). The use of the word प्रभृति in the Sūtra indicates that the rule is not obligatory; thus उभयतोदतः in Nom. plural is a valid form (see St. 43). Compare "पद्दन्निति सूत्रे प्रभृतिग्रहणं प्रकारार्थम् । तथा च श्लोकः स्थामपि दोषन्नादिशो भाष्ये ककुद्दोषणी इत्यादाहृतः"—Bhaṭṭoji Dīkṣita.

They created all kinds of worms.

क्रिमि-कीट-पतङ्गांश्च यूकामक्षिकमत्कुणम् ।
सर्वञ्च दंशमशकं स्थावरञ्च पृथग्विधम् ॥ ४० ॥

Prose.—(एते) क्रिमिकीटपतङ्गान् च यूकामक्षिकमत्कुणम् सर्वं च दंशमशकम् पृथग्विधं स्थावरं च (असृजन्) ।

Beng.—(ইহারা) কৃমি, কীট, পতঙ্গ, যূকা, মক্ষিকা, মৎকুণ, সকলপ্রকার দংশ ও মশক এবং নানাবিধ স্থাবর সৃষ্টি করিয়াছিলেন ।

Eng.—Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—क्रिमिकीटेति । कीटाः क्रिमिभ्यः किञ्चित्स्थूलाः । पतङ्गाः

मलभाः। यूकादयः प्रसिद्धाः। 'क्षुद्रजन्तव' इत्यनेन एकवद्भावः। स्थावरं वृक्षलतादिभेदेन विविधप्रकारम् ॥ ४० ॥

Notes on Kullūka

(1) कीटाः......स्थूलाः।—कीट are worms larger than the कृमि (small worms).

(2) यूकादयः प्रसिद्धाः।—यूका = (उकुण in Bengali) मत्कुण (= छारपोका in Bengali).

(3) 'क्षुद्रजन्तव'......एकवद्भावः।—The words यूकामक्षिकमत्कुणम् and दंशमशकम् are in the singular number because the compound is a समाहार-द्वन्द्व by the rule "क्षुद्रजन्तवः" (II. 4. 8). The Sūtra means that समाहार is is compulsory in compounds of names of small animals. The limit of smallness has been fixed up to mongoose (नकुल). In this connection तत्त्वबोधिनीकार quotes the following—"अपचितपरिमाणत्वं क्षुद्रत्वम्। तच्च आपेक्षिकत्वादनवस्थितम्। यत्र स्मर्यते—"क्षुद्रजन्तुरनस्थिः स्यादथवा क्षुद्र एव यः। शतं वा प्रसृतौ येषां केचिदानकुलादपि ॥" इति—(तत्त्वबोधिनी)।

N. B. It is to be noted that कृमिकीटपतङ्गान् is an ungrammatical form. By the above rule it should be in the singular. The use of plural is therefore आर्ष। Kullūka is silent on this point.

(4) स्थावरं......विविधप्रकारम्।—Several kinds of immovable things (स्थावर) like trees, creepers, etc.

Extracts from other Commentaries

"कृमयो मलादिसम्भवाः क्षुद्रजन्तवः। कीटा योनिजाः पिपीलिकादयः। मत्कुण उद्दंशः" —सर्वज्ञनारायणः।

"कृमयः अपादाः, सपादाः कीटाः। दंशास्तु वनमक्षिकाः"—राघवानन्दः।

Remarks

Here मक्षिका has been changed into मक्षिक for the sake of metre.

Thus the sages created the world according to the actions of different beings.

एवमेतैरिदं सर्वं मन्नियोगान्महात्मभिः ।
यथाकर्म तपोयोगात् सृष्टं स्थावरजङ्गमम् ॥४१॥

Prose.—एवं मन्नियोगात् एतैः महात्मभिः इदं सर्वं स्थावरजङ्गमं यथाकर्म तपोयोगात् सृष्टम् ।

Beng.—এই মহাত্মা ঋষিগণ-কর্ত্তৃক আমার আদেশক্রমে তপঃপ্রভাবে এই স্থাবর-জঙ্গমাত্মক জগৎ (প্রাণীদিগের) কর্ম্মানুসারে এই প্রকার সৃষ্টি হইয়াছে ।

Eng. Equiv.—मन्नियोगात्—at my command. महात्मभिः—by these high-minded one. यथाकर्म—according to actions. तपोयोगात्—by means of austerities. स्थावरजङ्गमम्—both the immovable and the movable.

Eng.—Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—एवमेतैरिति । एवम् इत्युक्तप्रकारेण । एतैर्मरीच्यादिभिः इदं सर्वं स्थावरजङ्गमं सृष्टम् । यथाकर्म, यस्य जन्तोर्यादृशं कर्म तदनुरूपं तस्य देवमनुष्य-तिर्यगादियोनिषु उत्पादनं मन्नियोगात् मदाज्ञया, तपोयोगात् महत्तपः कृत्वा । सर्वमैश्वर्यं तपोऽधीनमिति दर्शितम् ॥ ४१ ॥

Notes on Kullūka

जन्तोः......उत्पादनम् ।—They created beings in the race of lower animals according to their actions.

beings reap the fruit of their own actions. Our
r sole masters and God is a passive director of our
re slaves to our destiny. See our notes on Kullūka

दर्शितम् ।—It is shown that all our glories are the gifts

Extracts from other Commentaries

"एवमिति प्रक्रान्तप्रकारप्रत्ययपरामर्शः"—मेधातिथिः ।

"जङ्गमसृष्टिमुपसंहरन् स्थावरसृष्टिं ब्रुवाणो जरायुजस्वेदजान् प्रतियोगितया भिनत्ति एवमिति द्वयमिः । स्थावरजङ्गमं जङ्गमवत् स्थावरमपि सृष्टमित्यर्थः"—राघवानन्दः ।

Remarks

स्थावरजङ्गमम्—स्थावराश्च जङ्गमाश्च इति समाहारद्वन्द्वः by the परिभाषा (No. 34) "सर्वो द्वन्द्वो विभाषया एकवद् भवति". On this परिभाषा note the following :—"यत्र यत्र व्यक्तेः प्राधान्यविवक्षा तत्र द्वन्द्वं न प्रवर्तते, यत्र तु जातेः प्राधान्यविवक्षा तत्र तु प्रवर्तते इत्येवंरीत्या वैकल्पिकत्वमित्यर्थः कार्यः" (भैरवी).

I shall tell you what acts are ordained for what creatures.

येषान्तु यादृशं कर्म भूतानामिह कीर्तितम् ।
तत् तथा वोऽभिधास्यामि क्रमयोगञ्च जन्मनि ॥४२॥

Prose.—इह येषां भूतानां यादृशं कर्म कीर्तितं तत् तथा, जन्मनि क्रमयोगं च वः (युष्माकम्) अभिधास्यामि ।

Beng.—এই সংসারে যে প্রাণীর যেরূপ কর্ম্ম কীর্ত্তিত হইয়াছে, এবং তাহাদের উৎপত্তিক্রম—(এই উভয়ই) যথাযথভাবে আপনাদিগকে বলিব ।

Eng. Equiv.—भूतानाम्—of the creatures. कीर्तितम्—stated. क्रमयोगं—order. जन्मनि—in respect to birth.

Eng.—But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—येषामित्यादि । येषां पुनर्यादृशं कर्म इह संसारे पूर्वाचार्यैः कथितं यथा 'ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः', ब्राह्मणादीनाञ्च याजनाध्ययनादि कर्म, तत् तथैव वः युष्माकं वक्ष्यामि, जन्मनि क्रमयोगञ्च ॥ ४२ ॥

Notes on Kullūka

(1) यथा "ओषध्यः......फलोपगाः"—The line is from St. 46.

(2) ब्राह्मणादीनाञ्च......कर्म ।—See St. 88.

Extracts from other Commentaries

"येषां भूतानां यादृशं कर्म स्वभावतो हिंसमहिंसं वा तत्तत् तथैव कीर्तितम् । इदानीं जन्मक्रमयोगम् अभिधास्यामि । क्व पुनः कर्म कीर्तितं यत्र इदं यक्षः रक्षः इत्यादि नामनिर्देशः न कर्मनिर्देशः । उच्यते । नामनिर्देशादेव कर्मावगतिः कर्मनिमित्तत्वात् एषां नामप्रतिलम्भस्य । तथाहि यक्षणात् भक्षणात् वा यक्षाः, रहसि क्षणनात् रक्षांसि । पिशितास्नात् पिशाचाः, अप्सु सृता इत्यप्सरसः, अमृताख्याया: सुराया अलाभादसुरा इत्याद्यपूह्यम । जन्मनि क्रमयोगो जरायुजाण्डजा इत्यादि वक्ष्यते ।"—मेधातिथिः ।

"क्रमयोगश्च ब्राह्मणादिक्रमेण"—राघवानन्दः ।

Cattle, deer, etc., are born from the womb.

पशवश्च मृगाश्चैव व्यालाश्चोभयतोदतः
रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥४३॥

Prose.—As in the verse.

Beng.—পশু, মৃগ, দন্তপংক্তিদ্বয়বিশিষ্ট হিংস্র প্রাণী, রাক্ষস, পিশাচ এবং মনুষ্য ইহারা জরায়ুতে জন্মে ।

Eng.—Cattle, deer, carnivorous beasts with two rows of teeth, Rākaṣas, Piśācas and men are born from the womb.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—पशवश्चेति । जरायुः गर्भावरणं चर्म, तत्र मनुष्यादयः प्रादुर्भवन्ति पश्चात् मुक्ता जायन्ते । एषामेव जन्मक्रमः प्रागुक्तो वित्तत: । दन्तशब्दसमानार्थो दच्छब्दः प्रकृत्यन्तरमस्ति, तस्येदं प्रथमाबहुवचने रूपम् 'उभयतोदतः' इति ॥ ४३ ॥

Notes on Kullūka

(1) जरायु......चर्म ।—जरायु is the outer skin of the embryo. जरायुजः = Viviparous.

(2) तत्र......जायन्ते ।—There me.., etc., are born and afterwards come out.

N. B. The process of birth from the womb has been very beauti·

fully and philosophically described in the अध्यात्मरामायण (किष्किन्धाकाण्ड —दशमः सर्गः).

(3) दन्तशब्द......मस्ति ।—There is a separate base as दत् equal in meaning with the word दन्त ।

N. B. This explanation of Kullūka is not good. The form can be defended as previously shown. See our notes on Kullūka, St. 39. If Kullūka is followed then the Sūtra of Pāṇini (पद्दन्नोमास् etc.) becomes meaningless.

Birds, snakes, etc. are oviparous.

अण्डजाः पक्षिणः सर्पा नक्रा मत्स्याश्च कच्छपाः ।
यानि चैवम्प्रकाराणि स्थलजान्यौदकानि च ॥४४॥

Prose.—पक्षिणः सर्पाः नक्राः मत्स्याः कच्छपाः च अण्डजाः । स्थलजानि औदकानि च यानि च एवम्प्रकाराणि (तानि च) (अण्डजानि भवन्ति) ।

Beng.—পক্ষী, সর্প, কুম্ভীর, মৎস্য, কচ্ছপ এবং এই জাতীয় স্থলজ ও জলজ অন্য জন্তু অণ্ডে উৎপন্ন হয় ।

Eng. Equiv.—अण्डजाः—born from eggs. एवम्प्रकाराणि—similar. स्थलजानि—terrestrial. औदकानि—aquatic.

Eng.—From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestral and aquatic (animals).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अण्डजाः पक्षिणः इति । अण्डे आदौ सम्भवन्ति, ततो जायन्ते इत्येषां जन्मक्रमः । नक्राः कुम्भीराः । स्थलजानि कृकलासादीनि । औदकानि शङ्खादीनि ॥ ४४ ॥

Notes on Kullūka

(1) नक्राः ।—Acc. to मेधातिथिः—'शिशुमारादयः'—शिशुमार—Gangetic porpoise (शुशुक in Bengali).

(2) कृकलासादीनि ।—कृकलास = chameleon. Compare "स्वच्छैः प्रतिसूर्यकैर-जगरस्वेदद्रवः पीयते" (Uttaracarita II. 15).

(3) औदकानि शङ्खादीनि ।—aquatic animals like conch, etc.

Insects, mosquitoes, etc., are generated from warm vapour.

स्वेदजं दंशमशकं यूका-मक्षिक-मत्कुणम् ।
उष्मणश्चोपजायेत यच्चान्यत् किञ्चिदीदृशम् ॥४५॥

Prose.—दंशमशकं यूका-मक्षिक-मत्कुणम् स्वेदजं (भवति)। यत् च ईदृशम् अन्यत् किञ्चित् (तदपि) उष्मणः उपजायेत ।

Beng.--দংশ, মশক, যূকা মক্ষিকা ও মৎকুণ স্বেদ হইতে জন্মে। এই প্রকার অন্য সকল প্রাণীও উষ্মা হইতে উৎপন্ন হয়।

Eng.—From hot moisture spring stinging and biting insects, lice, flies, bugs and all other (creatures) of that kind which are produced by heat.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—स्वेदजमिति। स्वेदः पार्थिवद्रव्याणां तापेन क्लेदः। ततो दंशमशकादि जायते। उष्मणश्च स्वेदहेतुतापादपि अन्यत् दंशादिसदृशं पुत्तिकापिपीलिकादि जायते ॥ ४५ ॥

Notes on Kullūka

(1) स्वेदः......क्लेदः।—स्वेदः is the slimy secretion of earthly objects due to heat.

(2) उष्मणश्च......दपि।—उष्मा is the heat which is the cause of the moist secretion.

(3) पुत्तिका = white ant (उइपोका in Bengali).

Remarks

Medhātithi notices the reading उपजायते। But उपजायेत (लिङ्— सम्भावनायां) is preferable to उपजायते (लट्) for the sake of metre. Medhātithi also notices another reading उपजायन्ते and makes the nominative "ये चान्ये केचिदीदृशाः"—"उपजायन्ते इति वा पाठो ये चान्ये केचिदीदृशा इति पठितव्यम्"। Kullūka seems to read उपजायते।

Trees, plants, etc.. grow from the earth.

उद्भिज्जाः स्थावराः सर्वे बीजकाण्डप्ररोहिणः ।
ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः ॥४६॥

Prose.—बीजकाण्डप्ररोहिण: सर्वे स्थावरा: उद्भिज्जा: (भवन्ति)। ओषध्य: फलपाकान्ता: बहुपुष्पफलोपगा: (भवन्ति)।

Beng.—বীজ এবং কাণ্ড হইতে অঙ্কুরিত সকল বৃক্ষই ভূমি ভেদ করিয়া উৎপন্ন হয়। ফল পক্ক হইলে যাহারা বিনাশ প্রাপ্ত হয় এবং বহু পুষ্প ও ফল ধারণ করে তাহারা ওষধি।

Eng. Equiv.—उद्भिज्जा:—grow from shoots. स्थावरा:—plants. बीजकाण्डप्ररोहिण:—propagated by seed or by slips. ओषध्य:—annual plants. फलपाकान्ता:—who perish after the ripening of their fruit. बहुपुष्पफलोपगा:—bearing many flowers and fruits.

Eng.—All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits perish after the ripening of their fruit.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—उद्भिज्जा इति। उद्भेदनम् उद्भित्, भावे क्विप्, ततो जायन्ते ऊर्ध्वं बीजं भूमिञ्च भित्त्वा इति उद्भिज्जा:, वृक्षा:, ते च द्विविधा:—केचित् बीजादेव जायन्ते, केचित् काण्डात्,—शाखा एव रोपिता वृक्षतां यान्ति। इदानीं येषां यादृशं कर्म तदुच्यते, ओषध्य: इति। ओषध्य: व्रीहियवादय: फलपाकेनैव नश्यन्ति, बहुपुष्पफलयुक्ताश्च भवन्ति। ओषधिशब्दादेव 'कृदिकारादक्तिन:' इति ङीपा दीर्घत्वे ओषध्य: इति रूपम्॥ ४६॥

Notes on Kullūka

(1) उद्भेदनम्......उद्भिज्जा:।—The derivation is thus—उत्-भिद्+क्विप् (भावे) = उद्भित्. उद्भित्+जन्+ड = उद्भिज्ज:। Compare the following from 'रामाश्रमी'—"उद्भेदनमुद्भित्। 'सम्पदादिभ्य: क्विप्' (वा—III. 3. 108). उद्भिदो जातम्। 'पञ्चम्याम्' (III. 2. 98) इति ड:"—(III. 1).

(2) वृक्षा:—This is a synonym of the word स्थावरा: in the Śloka.

(3) ते च......काण्डात्।—They are of two kinds. Some spring from seeds, others from slips.

(4) शाखा एव......यान्ति।—This explains "केचित् काण्डात्". When the twig even is transplanted on the ground, it grows into a tree.

(5) इदानीं......तदुच्यते।—This refers to St. 42.

(6) ओषधिभ्यस्त्वेव......इति रूपम्।—'कृदिकारादक्तिनः' is a गणसूत्र under पाणिनि IV. 1. 45. The Sūtra means—कृदन्त words ending in इ (except those formed with क्तिन्) form their feminine by adding ङीष् optionally.

N. B. Kullūka's ङीपा for ङीषा is a mistake. Thus we get the form ओषध्यः instead of ओषधयः।

Extracts from other Commentaries

"ओषध्यः ओषधय इति युक्तम्, ईकारः 'कृदिकारा'दिति छान्दसो वा"—मेधातिथिः।

"बीजप्ररोहिण्यः आम्रादयः। काण्डप्ररोहिण्यः केतक्यादयः। फलपाकान्ताः कदल्यादयः। बहुपुष्पफलोपगा निष्पावकादयः"—नन्दनः।

Remarks

फलपाकान्ताः—फलानां पाकः = फलपाकः, तस्मिन् अन्तः येषां ते (व्यधिकरण बहु)

बहुपुष्पफलोपगाः—पुष्पाणि च फलानि च पुष्पफलानि (or पुष्पफलम् by 'जातिरप्राणिनाम्' II. 4. 6.)। बहूनि पुष्पफलानि। तानि उपगच्छन्ति = बहुपुष्पफल-उप-गम्-ड।

Unlike other trees Vanaspatis bear fruit without flowers.

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः।
पुष्पिणः फलिनश्चैव वृक्षास्तूभयतः स्मृताः॥ ४७॥

Prose.—ये वनस्पतयः स्मृताः ते अपुष्पाः फलवन्तः (भवन्ति)। (अन्ये वृक्षाः) पुष्पिणः फलिनश्च एव। (एवं) वृक्षाः तु उभयतः स्मृताः।

Beng.—যাহারা পুষ্প ব্যতিরেকে ফল ধারণ করে তাহাদিকে বনস্পতি বলে। (অপর সকল বৃক্ষ) পুষ্প হইতে ফল প্রসব করে। এইরূপে বৃক্ষ দুই প্রকার।

Eng. Equiv.—अपुष्पाः—without flowers. फलवन्तः—bear fruit.

Eng.—(Those trees) which bear fruit without flowers are called Vanaspati (lords of the forest) ; but those which bear both flowers and fruit are called Vṛkṣa.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अपुष्पा इति। नास्य श्लोकस्य अभिधानकोषवत् संज्ञासंज्ञिसम्बन्धपरत्वम्, अप्रकृतत्वात्, किन्तु क्रमयोगच्च जन्मनीति प्रकृतं, तदर्थमिदमुच्यते। ये

वनस्पतयस्तेषां पुष्पमन्तरेणैव फलजन्म। इतरेभ्यस्तु पुष्पाणि जायन्ते, तेभ्यः फलानीति। एवं वृक्षाः उभयरूपाः, प्रथमान्तासक्तिः ॥ ४७ ॥

Notes on Kullūka

(1) नास्य श्लोकस्य......इति प्रकृतम्।—This stanza does not state like a lexicon the relation between a term (संज्ञिन्) and its definition (संज्ञा); because that will be far off from the context (अप्रकृतत्वात्) ; but rather the contextual thing here, is the "क्रमयोगश्च जन्मनि" as referred to in Stanza 42.

(2) ये......फलजन्म।—Those which are called वनस्पतिs bear fruit without flowers.

N. B. The word वनस्पति is also used in the sense of 'tree' in general. But the augment 'स' in वन+पति, comes only when it is used in the technical sense, by the rule—"पारस्करप्रभृतीनि च संज्ञायाम्" (VI. 1. 157). Thus "वनस्पतिं वज्र इवावभज्य" (Ku. III. 74) ; "वनस्पतीनां सरसां नदीनां" (Bhaṭṭi II. 1). On this stanza of Bhaṭṭi the commentators thus argue—"अत्र लोकप्रतीत्या वृक्षा द्रष्टव्या न तु पारिभाषिकाः" (जयमङ्गला)। "परस्परं व्यतिनुदन्तीति व्यापकात् क्वचिदभिधानात् सकारागम इति बोध्यम्। 'वनस्पत्येतरद्रौ स्याद् द्रुमात्रेऽपि वनस्पति'रिति रभसः" (भरतः)। Also compare—"वनस्पतिर्ना द्रुमात्रे विना पुष्पं फलिद्रुमे"।

(3) इतरेभ्यस्तु......फलानीति।—Such kinds of trees are known as वानस्पत्यः। Compare "वानस्पत्यः फलैः पुष्पात् तैरपुष्पात् वनस्पतिः" (Amarakośa III. 4).

Extracts from other Commentaries

"विना पुष्पेण फलं जायते येषां ते वनस्पतयः कथ्यन्ते। न वृक्षाः। पुष्पिणः फलिनश्च वृक्षा उभययोगात्। क्वचित् वनस्पतयो वृक्षा अपि उच्यन्ते। वृक्षाश्च वनस्पतयोऽपि"—मेधातिथिः।

"वनस्पतीनां पुष्पमन्तरेणैव फलानि भवन्ति। वृक्षाः पुनः पुष्पफलैरुभयेनापि युक्ता भवन्ति"—गोविन्दराजः।

"उभयत: उभयेन पुष्पफलाभ्याम्"—नारायण: ।

Remarks

Bühler's translation of the second line follows Govindarāja and Nārāyaṇa. Acc. to Kullūka "others (trees) have fruits from flowers. So trees are of two kinds."

वनस्पति:—वन + पति । The augment स comes irregularly by the Sūtra of Pāṇini "पारस्करप्रभृतीनि च संज्ञायाम्" (VI. 1. 157). See notes on Kullūka (2).

And various other plants, grasses and creepers grow from seed or slips.

गुच्छगुल्मन्तु विविधं तथैव तृणजातय: ।
बीजकाण्डरुहाण्येव प्रताना वल्ल्य एव च ॥४८॥

Prose.—विविधं गुच्छगुल्मं तु तथैव तृणजातय: प्रताना: वल्ल्य: एव च बीजकाण्डरुहाणि एव (भवन्ति) ।

Beng.—বিবিধ গুচ্ছ, গুল্ম ও তৃণজাতি এবং প্রতান ও বল্লী ইহারা বীজ হইতে অথবা কাণ্ড হইতে উৎপন্ন হয়।

Eng. Equiv.—गुच्छगुल्मं—plants with many stalks, growing from one or several roots. विविधं—various. तृणजातय:—kinds of grasses. बीजकाण्डरुहाणि—spring from seed or from slips. प्रताना—climbing plants. वल्ल्य:—creepers.

Eng.—But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—गुच्छगुल्मन्विति । मूलत एव यत्र लतासमूहो भवति, न च प्रकाण्डानि, ते गुच्छा: मल्लिकादय: । गुल्मा: एकमूला: संघातजाता: शरेक्षुप्रभृतय: । तृणजातय: उलपाद्या: । प्रतानास्तन्तुयुक्ता: त्रपुषालाबुप्रभृतय:, वल्ल्यो गुडूच्यादय: या भूमेर्वृक्षमारोहन्ति, एतान्यपि बीजकाण्डरुहाणि । नपुंसकमनपुंसकेनैकवच्चास्यान्यतरस्यामिति नपुंसकत्वम् ॥ ४८ ॥

Notes on Kullūka

(1) मूलत एव......मल्लिकादय: ।—The गुच्छs are the bunches of flowers

like Jasmine etc.—whose creepers grow from the very root and have no trunks (प्रकाण्ड) at all.

(2) गुल्माः......प्रभृतयः।—The गुल्मs are also clusters like the white reed (शर) or the sugarcane (इक्षु), etc., having one root only but growing in numbers.

(3) तृण......उलपाद्याः।—grasses like उलप etc. उलप = उलुखड़ in Bengali.

(4) प्रतानाः.........प्रभृतयः।—The प्रतानs are tendrils of creepers (bearing fruits) like cucumber (त्रपुष—'शसा' in Bengali) bottle-gourd (अलाबु—'लाउ' in Bengali) etc., which have fibres.

(5) वल्ल्यो......आरोहन्ति।—The वल्लीs are those creepers which climb upon trees from the earth like गुड़ूची, etc. गुड़ूची = गुलञ्च in Bengali, Acc. to the mythology as quoted in भावप्रकाश the गुड़ूची plants were born from the drops of nectar from the bodies of the monkeys. (See शब्दकल्पद्रुम). The climbing and parasite nature of गुड़ूची has been referred to by Rājaśekhara—compare "गुड़ूचीलागं लगति"।

N. B. It is to be noted that Kullūka in Ch. XII. 58 interprets गुल्म as "गुल्मानाम् अप्रकाण्डानां लतानां गुड़ूच्यादीनाम्"।

(6) नपुंसकम्......etc.।—The adjective बीजकाण्डरुहाणि is in the neuter and optionally in the plural (the opt. form is बीजकाण्डरुहम्) by the Sūtra "नपुंसकमनपुंसकेनैकवच्चास्यान्यतरस्याम्" (I. 2. 69) which means—In a compound (द्वन्द्वशेष) where some adjectives are of different genders, the neuter remains and is optionally put in the singular. Thus शुक्लः पटः, शुक्ला शाटी, शुक्लं वस्त्रम्—तदिदं शुक्लम्, तानीमानि शुक्लानि।

Remarks

"प्रतानाः मल्लिकादयः"—नन्दनः।

गुच्छगुल्मं—Alt. form गुच्छगुल्माः by the rule "विभाषा वृक्ष etc." (II. 4. 12).

These plants are self-conscious and experience pleasure and pain.

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।
अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥४९॥

Prose.—एते कर्महेतुना बहुरूपेण तमसा वेष्टिताः अन्तःसंज्ञाः (अत एव) सुखदुःखसमन्विताः भवन्ति ।

Beng.—এই বৃক্ষলতাদি (পূর্ব্বজন্মকৃত) অধর্ম্মকর্ম্মহেতুক বহুপ্রকার তমোগুণ দ্বারা আচ্ছন্ন। ইহাদের অন্তর্হৃদয়ে চৈতন্য আছে এবং সুখ ও দুঃখও অনুভব করিতে পারে।

Eng. Equiv.—तमसा—by Darkness. बहुरूपेण—multiform. कर्महेतुना—the result of their acts. अन्तःसंज्ञाः—possess internal consciousness.

Eng.—These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.

Explanation—This mute nature of trees and plants is gifted with consciousness and can experience like human beings pleasure and pain. This is true biologically. Thus the late Sir Jagadish Chandra Bose, the great Indian Scientist has proved by his experiments that the plants are possessed of life and 'rudimentary nervous system'—a fact spoken of by our ancient sages. Thus "slowly but surely the human race brings the dreams of the sages to pass". This fact is also true philosophically. Vedānta, the highest Indian philosophy preaches that the Supreme Soul pervades the entire universe. There is nothing in the universe which is not Brahman in supreme reality. Nothing of this world, nothing of our life is wasted, because everything is Brahman. Thus the stone (पाषाण) also can weep. So in Indian literature we find that Nature has been given a place equal to that of man. So has Kālidasa, with his poetic insight and philosophical intuition, said,—"अपसृतपाण्डुपत्रा मुञ्चन्त्यश्रूणीव लताः" (शकुन्तला—IV 12). (See the passages quoted from उपनिषत् and महाभारत).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तमसेति । (एते वृक्षादयः तमोगुणेन विचित्रदुःखफलेन

अधर्मकर्महेतुकेन व्याप्ता: अन्तश्चेतना भवन्ति। यद्यपि सर्वे च अन्तरेव चेतयन्ते तथापि बहिर्व्यापारादिकार्यविरहात् तथा व्यपदिश्यन्ते। त्रिगुणारब्धत्वेपि चैषां तमोगुणबाहुल्यात् तथा व्यपदेश:। अत एव सुखदु:खसमन्विता:। सत्त्वस्यापि भावात् कदाचित् सुखलेशोऽपि जलधरजनितजलसम्पर्कात् एषां जायते ॥ ४९ ॥

Notes on Kullūka

(1) तमोगुणेन......व्याप्ता:।—Are surrounded by the quality तमस् which yields multiform miseries and which is the result of their impious act. (See our notes on Kullūka, St. 28).

N. B. तमस् is thus defined by पञ्चशिखाचार्य—"एवं तमोऽपि निद्रादिनाना-भेदं समासतो मोहात्मकम्". Thus all stale and mute objects of nature are surrounded by the quality तमस् (ignorance and inertia-stuff).

(2) यद्यपि......व्यपदिश्यन्ते।—Though all beings are conscious within (अन्त:संज्ञ), still they are so called because they perform no outer actions (like other conscious beings).

(3) त्रिगुणारब्धत्वेऽपि......व्यपदेश:।—Though all these plants, etc., are made of the three qualities सत्त्व, रजस and तमस (they being generated by the माया which is त्रिगुणा (compare "इमानि भूतानि त्रिगुणमायाकार्याणि त्रिगुणानि" वेदान्तपरिभाषा)—they have been described as surrounded by तमस only, simply because of the predominance of तमस.

(4) अत एव......समन्विता:।—Hence they experience pleasure and pain (because सुख is the result of सत्त्व and दु:ख of रजस).

(5) सत्त्वस्यापि......जायते।—Because they imbibe the quality of सत्त्व in them they feel happiness (however little it is) when they come in contact with the rains caused by the clouds.

N. B. Compare "सत्त्वं नाम प्रसादलाघवाभिष्वङ्गप्रीतितितिक्षासन्तोषादिरूपानन्तभेदं समासत: सुखात्मकम्" (पञ्चशिखाचार्य:)।

Extracts from other Commentaries

"स्थाणुमन्ये प्रपद्यन्ते शरीरत्वाय देहिन इति श्रुतिमाश्रित्याह तमसेति।......अन्त:संज्ञा: पेपीयमानस्तिष्ठतीति श्रुते:, तस्मात् पश्यन्ति पादपा इति स्मृतेश्च"—राघवानन्द:।

Remarks

For similar idea compare the following :—

"वृक्षस्य रसस्रवणशोषणादिलिङ्गात् जीववत्त्वं दृष्टान्तश्रुतेश्च चेतनावन्तः स्थावरा इति बौद्ध-काणादमतम् अचेतनाः स्थावरा इत्येतदसारमिति दर्शितं भवति" (शाङ्करभाष्य on 'छान्दोग्योपनिषत्' VI. 11. 2).

"पृथिव्यादीनां सूक्ष्मतारतम्यक्रमेण पूर्वस्य पूर्वस्य उत्तरस्मिन्नुत्तरस्मिन् ओतप्रोतभावं कथयन् सर्वान्तरं ब्रह्म प्रकाशितवान्" (शाङ्करभाष्य on बृहदारण्यकोपनिषत् III. 9. 1).

"सुखदुःखयोश्च ग्रहणाच्छिन्नस्य च विरोहणात् । जीवं पश्यामि वृक्षाणामचैतन्यं न विद्यते" ॥ (महाभारत—शान्तिपर्व, 184. 17. See also Sts. 6—18).

"स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।
पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥ ४२ ॥ (मनुसंहिता—XII).

"प्रतिषिद्धानुष्ठायिनां तु रौरवादिनरकविशेषेषु तत्तत्पापोपचितं तीव्रदुःखमनुभूय शूकरादिषु तिर्यग्योनिषु स्थावरादिषु चोत्पत्तिः" (वेदान्तपरिभाषा—Ch. 8).

Such are the forms of existence in this terrible and evanescent circle of births and deaths.

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।
घोरेऽस्मिन् भूतसंसारे नित्यं सततयायिनि ॥५०॥

Pros.—नित्यं घोरे सततयायिनि अस्मिन् भूतसंसारे ब्रह्माद्याः एतदन्ताः तु गतयः समुदाहृताः ।

Beng.—নিত্য ভীষণ ও সতত বিনশ্বর এই প্রাণিসংসারে ব্রহ্মা হইতে স্থাবর পর্য্যন্ত গতি অর্থাৎ উৎপত্তি কথিত হইল ।

Eng. Equiv.—एतदन्ताः—ending in these. गतयः—conditions. ब्रह्माद्याः—beginning with Brahmā. घोरे—terrible. भूतसंसारे—in the circle of births and deaths of beings. सततयायिनि—constantly changing.

Eng.—The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and

to end with (that of) these (just mentioned immovable creatures).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—एतदन्ता इति। स्थावरपर्यन्ता ब्रह्मोपक्रमाः गतयः उत्पत्तयः कथिताः; भूतानां क्षेत्रज्ञानां संसारे जन्ममरणप्रबन्धे, दुःखबहुलतया भीषणे, सदा विनश्वरे ॥ ५० ॥

Notes on Kullūka

(1) भूतानां क्षेत्रज्ञानाम्—क्षेत्रज्ञ means individualised self; compare "क्षेत्रज्ञ आत्मा पुरुषः" (Amara—I. 5). क्षीयते इति क्षेत्रं शरीरम्—तत् जानातीति क्षेत्रज्ञः। (Vide, Gītā, XIII.).

The one Univeral Spirit becomes Kṣetrajña in every individual body.

(2) संसारे जन्ममरणप्रबन्धे।—In the continuity (i. e., cycle) of births and deaths.

Extracts trom other Commentaries

"कृतकर्मफलोपभोगार्थम् आत्मनः तच्छरीरसम्बन्धी गतिरुच्यते।......एता गतयः शुभाशुभैः कर्मभिर्धर्माधर्माख्यैः प्राप्यन्ते। परब्रह्मावाप्तिस्तु मोक्षलक्षणा केवलानन्दरूपा ज्ञानात् ज्ञानकर्मसमुच्चयाद्वा इति वक्ष्यामः।......देवादिगतिष्वपि सुचिरं स्थित्वा मर्तव्यम् इति नित्यं घोरः"—मेधातिथिः।

Remarks

For similar idea of the second line compare the following parallel passages :—

(1) "क्वचिद्विद्वद्गोष्ठी क्वचिदपि सुरामत्तकलहः क्वचिद्वीणावादः क्वचिदपि च हाहेति रुदितम्। क्वचिद्रम्या रामा क्वचिदपि जराजर्जरतनुर्न जाने संसारः किममृतमयः किं विषमयः॥" —(सुभाषितरत्नभाण्डागारः)

(2) "आसन्नतामेति मृत्युरायुर्याति दिने दिने। आघातं नीयमानस्य वध्यस्येव पदे पदे॥" (सुभाषितरत्नभाण्डागारः)।

(3) "अन्तकः पर्यवस्थाता जन्मिनः सन्ततापदः। इति त्याज्ये भवे भव्यो मुक्तावुत्तिष्ठते जनः"—(किरात XI. 13).

(4) "मखानां हि फलं स्वर्गः स्वर्गात् प्रच्यवनं पुनः । एवं संसारचक्रेऽस्मिन् भ्रमणञ्च निरन्तरम् ॥" (देवीभागवतम्)

(5) "त्रैविद्याः मां सोमपाः— .....गतागतं कामकामा लभन्ते" (Gītā, IX. 20-21).

Thus creating all this He disappeared in Himself.

एवं सर्वं स सृष्ट्वेदं मां चाचिन्त्यपराक्रमः ।
आत्मन्यन्तर्दधे भूयः कालं कालेन पीड़यन् ॥ ५१ ॥

Prose.—अचिन्त्यपराक्रमः सः एवम् इदं सर्वं मां च सृष्ट्वा भूयः कालं कालेन पीड़यन् आत्मनि अन्तर्दधे ।

Beng.—অচিন্ত্যপরাক্রম সেই প্রজাপতি এইরূপ সমগ্র জগৎ এবং আমাকে সৃষ্টি করিয়া পুনরায় প্রলয়কাল-দ্বারা সৃষ্টিকালের বিনাশপূর্ব্বক আত্মায় অন্তর্হিত হইলেন ।

Eng. Equiv.—अचिन्त्यपराक्रमः—Whose power is incomprehensible. अन्तर्दधे—disappeared. पीड़यन्—suppressing.

Eng.—When He Whose power is incomprehensible, had thus produced the Universe and me, disappeared in Himself, repeatedly suppressing one period by means of the other.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इत्थं सर्गमभिधाय प्रलयदशामाह । एवं सर्वमिति । एवम् उक्तप्रकारेण इदं सर्वं स्थावरजङ्गमं जगत् सृष्ट्वा सः प्रजापतिः अचिन्त्यशक्तिः आत्मनि शरीरत्यागरूपम् अन्तर्धानं कृतवान् । सृष्टिकालं प्रलयकालेन नाशयन् । प्राणिनां कर्मवशेन पुनः पुनः सर्गप्रलयान् करोतीत्यर्थः । ॥ ५१ ॥

Notes on Kullūka

(1) इत्थं......आह ।—Thus narrating the creation, now the author speaks of dissolution.

N. B. The प्रलय here referred to is दैनन्दिन or नैमित्तिक प्रलय for which see our notes on Kullūka St. 5. (1) and St. 53. The day here is the ब्राह्म day (see St. 72).

(2) सः प्रजापतिः ।—That Lord of beings—means the first Creator and not the प्रजापतिs as mentioned in St. 35.

(3) शरीरत्यागरूपम् अन्तर्धानम् ।—The disappearance here means the giving up of the body.

N. B. The primordial Egg is conceived as the body of हिरण्यगर्भ ।

(4) प्राणिनां etc. ।—Again and again He creates and destroys, being influenced by the actions of different beings.

N. B. Thus creation as well as destruction depend on the multiform actions of beings and God is a mere supervisor who is impartial and not cruel. See our notes on Kullūka St. 28.

Extracts from other Commentaries

"एवं किञ्चित् साक्षात् किञ्चित् प्रजापतिनियोगेन स भगवान् सर्वमिदं जगत् सृष्टा...... आत्मनीति । यथा अन्ये भावाः प्रकृतावन्तर्धीयन्त एवं सोऽन्यत्रेत्येवं न ; किं तर्हि ? आत्मन्येव प्रलीनः । न हि तस्य अन्या प्रकृतिरस्ति यत्रान्तर्धीयेत, सर्वभूतानां तत्प्रकृतित्वात्"—मेधातिथिः ।

"आत्मनि हिरण्यगर्भे अन्तर्दधे ।......कालं सर्गकालं कालेन चतुर्युगसहस्रान्तब्राह्मसंज्ञकेन प्रलयकालेन पीड़यन् निरोधयन्"—राघवानन्दः ।

"एवं तावत् महदादिहिरण्यगर्भपर्यन्तायाः सृष्टेर्भगवत्कर्तृत्वं चराचरसृष्टेर्हिरण्यगर्भकर्तृत्वं चोक्तम् ।...स इति परमप्रकृतस्य भगवतः परामर्शो न तु तत्सृष्टस्य हिरण्यगर्भस्य, अचिन्त्यपराक्रम इति विशेषणेन"—नन्दनः ।

Remarks

The creation from महत् to हिरण्यगर्भ emanated from the Supreme Soul and the rest from हिरण्यगर्भ—Nandana.

He by His waking and slumber creates and destroys this world.

यदा स देवो जागर्ति तदेदं चेष्टते जगत् ।
यदा स्वपिति शान्तात्मा तदा सर्वं निमीलति ॥५२॥

Prose.—यदा सः देवः जागर्ति तदा इदं जगत् चेष्टते । यदा (सः) शान्तात्मा स्वपिति तदा सर्वं निमीलति ।

Beng.—যখন সেই প্রজাপতি জাগ্রত হন (অর্থাৎ সৃষ্টি-স্থিতি করিতে ইচ্ছা করেন) তখন এই জগৎ শ্বাসপ্রশ্বাসাদিচেষ্টাযুক্ত হয়। এবং যখনই তিনি মনকে

উপসংহৃত করিয়া নিদ্রিত হন (অর্থাৎ ইচ্ছাশূন্য হন) তখন এই জগৎ বিলীন হইয়া যায়।

Eng. Equiv.—देव:—divine one. जागर्ति—wakes. चेष्टते—stirs. स्वपिति—slumbers. शान्तात्मा—tranquilly. निमीलति—sinks to sleep.

Eng.—When that Divine One wakes, then this world stirs; when He slumbers tranquilly, then the universe sinks to sleep.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अत्र हेतुमाह यदेति। यदा स प्रजापति: जागर्ति सृष्टिस्थिती इच्छति, तदा इदं जगत् श्वासप्रश्वासाहारादिचेष्टां लभते। यदा स्वपिति निवृत्तेच्छो भवति, शान्तात्मा उपसंहारमना:, तदा इदं जगत् प्रलीयते ॥ ५२ ॥

Notes on Kullūka

(1) सृष्टिस्थिती इच्छति।—Desires creation and preservation.

(2) श्वास......लभते।—Gains such activities like breathing, inhaling, eating, etc.

N. B. श्वास = the breath we inhale and प्रश्वास or नि:श्वास = the breath we exhale. बाह्यस्य वायोराचमनं श्वास:। कौष्ठ्यस्य वायोर्नि:सारणं प्रश्वास:।—व्यासभाष्य, II. 49. नि:श्वास is निर्गत: श्वास:।

(3) उपसंहारमना:—The better reading seems to be उपसंहृतमना:। See Govindarāja.

Extracts from other Commentaries

"जागर्या स्वापश्च प्रजापतेरिच्छा प्रवृत्तिनिवृत्ती उच्येते।"—मेधातिथि:।

"यदा तु नेच्छति शान्तात्मा उपसंहृतव्यापारमना:"—गोविन्दराज:।

Remarks

जागर्ति—जागृ-लट् ति। अजागरीत् in लुङ् and जाग्रत् in शतृ।

स्वपिति—Here used intransitively. For transitive use compare कुरुन् स्वपिति।

When He slumbers everything sinks into sleep.

तस्मिन् स्वपिति तु स्वस्थे कर्मात्मानः शरीरिणः ।
स्वकर्मभ्यो निवर्तन्ते मनश्च ग्लानिमृच्छति ॥ ५३ ॥

Prose.—तस्मिन् तु स्वस्थे स्वपति, कर्मात्मानः शरीरिणः स्वकर्मभ्यः निवर्तन्ते, मनः च ग्लानिम् ऋच्छति ।

Beng.—সেই প্রজাপতি (দেহ এবং মনের ব্যাপার উপসংহৃত করিয়া) স্বস্থ হইয়া নিদ্রিত হইলে কর্ম্মবশে লব্ধদেহ জীবাত্মগণ স্বকর্ম্ম হইতে নিবৃত্ত হয় এবং মনও গ্লানি প্রাপ্ত হয় ।

Eng. Equiv.—कर्मात्मानः—whose nature is action. शरीरिणः—corporeal beings. ग्लानिमृच्छति—becomes inert.

Eng.—But when He reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली ।—पूर्वोक्तमेव स्पष्टयति—तस्मिन् स्वपतीति । तस्मिन् प्रजापतौ निवृत्तेच्छे स्वस्थे उपसंहृतदेहमनोव्यापारे कर्मलब्धदेहाः क्षेत्रज्ञाः स्वकर्मभ्यः देहग्रहणादिभ्यः निवर्तन्ते । मनश्च सर्वेन्द्रियसहितं वृत्तिरहितं भवति ॥ ५३ ॥

Notes on Kullūka

(1) उपसंहृतदेहमनोव्यापारे ।—When He has withdrawn the functions of the body and the mind.

(2) कर्मलब्ध......निवर्तन्ते ।—The souls (क्षेत्रज्ञाः) who assume forms according to their actions (done in their previous birth) refrain from their works like taking bodies.

N. B. See our notes on Kullūka on St. 6 (1), 50 (1).

(3) वृत्तिरहितं भवति ।—becomes void of वृत्ति (functions).

N. B. When the internal organ (अन्तःकरण—which has four compartments मनस्, बुद्धि, अहङ्कार and चित्त) is transformed into form of the object of the outer world, which it perceives through outer sense-organs like eye, etc.—that transformation (परिणाम) of the internal organ or mental modification is known as वृत्ति—compare—"तत्

यथा तड़ागोदकं छिद्रान्निर्गत्य कुल्यात्मना केदारान् प्रविश्य तद्वदेव चतुष्कोणाद्याकारं भवति तथा तैजसमन्तःकरणमपि चक्षुरादिद्वारा निर्गत्य घटादिविषयदेशं गत्वा घटादिविषयाकारेण परिणमते । स एव परिणामो वृत्तिरित्युच्यते"—(वेदान्तपरिभाषा—Ch. I).

Extracts from others Commentaries

"अयमेव दैनन्दिनप्रलयो वक्ष्यते । 'तावतो रात्रि' (St. 72)-रित्यादिना नाम हिरण्यगर्भस्य प्रलय इति सिद्धान्तः"—राघवानन्दः ।

Remarks

Bühler does not translate शरीरिणः as 'embodied souls' but as 'corporeal beings.'

Absorbing everything within Himself He sweetly slumbers.

युगपत्तु प्रलीयन्ते यदा तस्मिन् महात्मनि ।
तदायं सर्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ ५४ ॥

Prose.—यदा तु तस्मिन् महात्मनि (सर्वभूतानि) युगपत् प्रलीयन्ते तदा अयं सर्वभूतात्मा निर्वृतः सुखं स्वपिति ।

Beng.—যখন সকল ভূতবর্গ সেই মহান্ আত্মায় যুগপৎ প্রলীন হয়, তখন সর্ব্বভূতের আত্মা সেই পরমাত্মা শান্তভাবে প্রসুপ্তের ন্যায় অবস্থান করেন ।

Eng. Equiv.—युगपत्—at once. प्रलीयन्ते—are absorbed. महात्मनि—in that great soul. सर्वभूतात्मा—who is the soul of all beings. सुखं—sweetly. निर्वृतः—free from all care and occupation, happily.

Eng.—When they are absorbed all at once in that Great Soul, then He Who is the soul of all beings, sweetly slumbers, free from all care and occupation.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदानीं महाप्रलयमाह—युगपदिति । एकस्मिन्नेव काले यदा तस्मिन् परमात्मनि सर्वभूतानि प्रलयं यान्ति, तदा अयं सर्वभूतानाम् आत्मा निर्वृतः निवृत्तजाग्रत्स्वप्नव्यापारः सुखं स्वपिति—सुषुप्त इव भवति । यद्यपि नित्यज्ञानानन्दस्वरूपे परमात्मनि न सुष्वापः, तथापि जीवधर्मोऽयम् उपचर्यते ॥ ५४ ॥

Notes on Kullūka

(1) इदानीं.........आह ।—The महाप्रलय here is the प्राकृत प्रलय where हिरण्यगर्भ together with His creation merges in प्रकृति. See notes on Kullūka St. 5 (1)

(2) निवृत्तजाग्रत्—स्वप्नव्यापारः ।—The जाग्रत् is our state of knowledge created by the sense-organs—or in a word the state of waking. Compare—"जाग्रदवस्था नाम इन्द्रियजन्यज्ञानावस्था । अवस्थान्तरे इन्द्रियाभावात् नातिव्याप्तिः । इन्द्रियजन्यज्ञानं च अन्तःकरणवृत्तिः स्वरूपज्ञानस्य अनादित्वात्" (वेदान्तपरिभाषा, Ch. VII). स्वप्न is the state of direct (अपरोक्ष) perception, through the internal organ, of knowledge of objects not created by sense-organs—in a word—dream-world. Compare—"इन्द्रियाजन्यविषयगोचरापरोक्षान्तःकरणवृत्त्यवस्था स्वप्नावस्था । जाग्रदवस्थाव्यावृत्त्यर्थम् इन्द्रियाजन्येति । अविद्यावृत्तिमत्यां सुषुप्तावतिव्याप्तिवारणाय अन्तःकरणेति" (वेदान्तपरिभाषा, Ch. VII). Also compare the following :—

"जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुक् वैश्वानरः प्रथमः पादः ।३।"
"स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ।४ "

(माण्डूक्योपनिषत्—I). See शाङ्करभाष्य on it.

(3) सुषुप्त इव भवति ।—becomes as if merged in great insensibility (deep dreamless sleep).

N. B. सुषुप्ति is our state of profound sleep wherein we desire nothing and we dream of nothing. Compare—"यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ।५।" (माण्डूक्योपनिषत्—I.).

This सुषुप्ति is our spiritual ignorance and is termed as अव्यक्त । Compare—"अविद्यात्मिका हि बीजशक्तिरव्यक्तशब्दनिर्देश्या परमेश्वराश्रया मायामयी महासुषुप्तिः, यस्यां स्वरूपप्रतिबोधरहिताः शेरते संसारिणो जीवाः"—(शाङ्करभाष्य on ब्रह्मसूत्र, I. 4. 3).

(4) यद्यपि, etc.—Though spiritual ignorance cannot be predicated of the Supreme Soul Who is nothing but eternal Knowledge and

Bliss—yet the nature of the individual soul (जीव) is here transferred to the Supreme Soul.

N. B. The word सुष्वाप: (also known as स्वाप्यय:) is here to be interpreted in the sense of ignorance of the Supreme Reality (तत्त्वाप्रतिबोधलक्षण: स्वाप:) which is common to जाग्रत्, स्वप्न and सुषुप्ति ।

Extracts from other Commentaries

"यत्तदोर्व्यत्ययेनायं श्लोको व्याख्यातव्य: । अन्यथा पूर्वश्लोकापेक्षया इतरेतराश्रय: प्रसज्येत । एतदुक्तं यदा स्वपिति तदा निमीलति सर्वम् ।......न ह्यसौ परमात्मा अविद्योपप्लवतरंगै राप्लूयते । केवलं सुखमयस्य तस्य सर्वस्य कर्तृत्वं प्रपद्यते ।......प्रधानविषयो वायं श्लोको वर्णनीय: । तदा प्रधानं स्वपिति"—मेधातिथि: ।

"हिरण्यगर्भोऽपि नङ्क्ष्यति इति ज्ञापयन् महाप्रलयमाह ।"—राघवानन्द: ।

Remarks

As all things are perishable in this creation, हिरण्यगर्भ will also meet His end when the time will come for the renewal of the entire creation.

Then the individual soul leaves the body.

तमोऽयन्तु समाश्रित्य चिरं तिष्ठति सेन्द्रिय: ।
न च स्वं कुरुते कर्म तदोत्क्रामति मूर्तित: ॥५५॥

Prose.—तदा अयं (जीव:) तु तम: समाश्रित्य सेन्द्रिय: (सन्) चिरं तिष्ठति, स्वं कर्म च न कुरुते, मूर्तित: उत्क्रामति (च) ।

Beng.—তখন জীবাত্মা জ্ঞাননিবৃত্তি প্রাপ্ত হইয়া ইন্দ্রিয়াদির সহিত বহুকাল অবস্থান করে ; (শ্বাসপ্রশ্বাসাদিরূপ) স্বীয় কর্ম্ম নিষ্পাদন করে না এবং পূর্ব্বদেহ হইতে অন্যত্র গমন করে ।

Eng. Equiv.—तम:—darkness. चिरं—for a long time. सेन्द्रिय:—united with organs of sensation. कुरुते—performs. कर्म—functions. उत्क्रामति—leaves. मूर्तित:—corporeal frame.

Eng.—When this (soul) has entered darkness, it remains for a long time united with organs (of sensation), but performs not its functions ; it then leaves the corporeal frame.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदानीं प्रलयप्रसङ्गेन जीवस्य उत्क्रमणमपि श्लोकद्वयेनाह—तमोऽयमिति । अयं जीवः तमः ज्ञाननिवृत्तिं प्राप्य बहुकालमिन्द्रियादिसहितः तिष्ठति । न च आत्मीयं कर्म श्वासप्रश्वासादिकं करोति । तदा मूर्तितः पूर्वदेहात् उत्क्रामति अन्यत्र गच्छति । लिङ्गशरीरावच्छिन्नस्य जीवस्य उद्गमात् तद्गमनमुपपद्यते । तथा चोक्तं बृहदारण्यके—"तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तं सर्वं प्राणा अनूत्क्रामन्ति" । प्राणाः इन्द्रियाणि ॥ ५५ ॥

Notes on Kullūka

(1) जीवस्य उत्क्रमणम् ।—The exit of the soul (from the body), transmigration.

(2) लिङ्गशरीराव......उपपद्यते ।—When the individual soul which is enveloped by the elementary body (consisting of 8 constituents See St. 56) goes out, then the going out of the vital breath and sense-organs (refered to by the word तत्) is quite natural.

N. B. For लिङ्गशरीर see our notes on Kullūka St. 9. (3).

(3) तथाचोक्तं, etc.—The quotation is from बृहदारण्यकोपनिषत्—IV. 4. 2.

N. B. The word प्राणः in the singular means the vital force whose absence causes the death of the body. प्राण is thus defined—"वायुरेवाय-मध्यात्ममापन्नः पञ्चव्यूहो विशेषात्मना अवतिष्ठमानः प्राणो नाम भण्यते, न तत्त्वान्तरं नापि वायुमात्रम्" (शाङ्करभाष्य on ब्रह्मसूत्र—II. 4. 9). The प्राण is the most essential thing in our body. The प्राण remains awake when all other senses are asleep, it is untouched by death and protects other प्राणs like mother her sons (compare—"सुप्तेषु वागादिषु प्राण एवैको हि जागर्ति प्राण एवैको मृत्युनाऽनाप्तः, प्राणः संवर्गी वागादीन् संवृङ्क्ते प्राण इतरान् प्राणान् रक्षति मातेव पुत्रान्"—

श्रुति:). But it is to be noted that the Soul (जीव) and प्राण are not identical. The Soul is the king while प्राण is the minister. The प्राण is not independent like the Soul (compare—"यथा चक्षुरादीनि राजप्रकृतिवत् जीवस्य कर्तृत्वं भोक्तृत्वं च प्रत्युपकरणानि न स्वतन्त्राणि तथा मुख्योऽपि प्राणो राजमन्त्रिवत् जीवस्य सर्वार्थकरत्वेन उपकरणभूतो न स्वतन्त्रः"—शाङ्करभाष्य on ब्र. सू. II. 4. 10). When the प्राण departs the Soul also departs from the body—compare the following on this Śruti—(a) कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति स प्राणमसृजत"—(प्रश्नोपनिषत्, VI. 3. 4).

(b) "प्राणगतेश्च" (ब्रह्मसूत्र—III. 1. 3)—"प्राणानां च देहान्तरप्रतिपत्तौ गतिः श्राव्यते। 'तमुत्क्रामन्तम्......इत्यादिश्रुतिभिः। सा च प्राणानां गतिर्नाश्रयमन्तरेण सम्भवतीत्यतः प्राणगतिप्रयुक्ता तदाश्रयभूतानामपामपि भूतान्तरोपसृष्टानां गतिरर्थादवगम्यते। न हि निराश्रयाः प्राणाः क्वचिद् गच्छन्ति तिष्ठन्ति वा, जीवतोऽदर्शनात्" (शाङ्करभाष्य)।

(c) नापि प्राणैर्विना देहान्तर उपभोग उपपद्यते। विस्पष्टं च प्राणानां सह जीवेन गमनमन्यत्र श्रावितम्" (शङ्कर on ब्र. सू. III. 1. 4).

(d) "'एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति यत्रैतदूर्ध्वोच्छ्वासी भवति' इति हि श्रुत्यन्तरम् अध्यक्षोपगामिनः सर्वान् प्राणानविशेषेण दर्शयति। विशेषेण च 'तमुत्क्रामन्तं प्राणोऽनूत्क्रामति' इति पञ्चवृत्तेः प्राणस्य अध्यक्षानुगामितां दर्शयति, तदनुवृत्तितां चेतरेषाम् 'प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति'"। (शाङ्करभाष्य on ब्रह्मसूत्र, IV. 2. 4).

Kullūka interprets प्राणाः in the Śruti as इन्द्रियाणि। Śaṅkara, too, says—"वागादयः सर्वे प्राणाः"।

N. B. When the exp. प्राणः is singular, it means the chief vital force of which प्राण, अपान, समान, उदान and व्यान are different varieties—performing different functions ; when plural, प्राणाः means the fivefold vital activities, as also external organs.

Extracts from other Commentaries

"ननु च सर्वगत आत्मा आकाशवत् विभुत्वस्य कीदृशी उत्क्रान्तिः। कर्मोपार्जितशरीरत्याग

एव उत्क्रान्तिर्न पुनर्भूतस्य वा अर्थस्य देशात् देशान्तरगमनम्। अथवा कैश्चिदिष्यते। अन्यान्द- द्वन्तराभवं शरीरं सूक्ष्मं तस्यैवमुत्क्रान्तिः। अन्यैस्तु अन्तराभवो देहो नेष्यते। यथाह भगवान् व्यासः—"अस्मिन् देहे व्यतीते तु देहमन्यन्नराधिप। इन्द्रियाणि वसन्त्येव तस्मात्नास्त्यन्तराभवः॥"— सांख्या अपि केचित् नैवान्तराभवमिच्छन्ति विन्ध्यवासिप्रभृतयः"—मेधातिथिः।

"प्रलयप्रसङ्गेन मूर्च्छावस्था अपि दर्शयति"—सर्वज्ञनारायणः।

"प्रलयप्रसङ्गेन मरणमाह तम इति द्वाभ्याम्"—राघवानन्दः।

Remarks

Read the following from Dr. Jhā's notes :—

"Verses 55 and 56 have been variously interpreted—(1) According to Medhātithi, Govindarāja and Kullūka, it describes the process of transmigration. When an individual is dying his individual Soul enters darkness—i. e., becomes unconscious ; and even though it continues to be connected with the dying body, the physical functions gradually cease ;—then It leaves the body—and enveloped in a subtle body—formed of the eight constituents (variously enumerated), It enters the embryo determined for it by its own past acts and there becomes clothed with a new physical body which accompanies It through its next life on Earth."—

Then entering into vegetable or animal seed the Soul assumes a corporeal frame.

यदाऽणुमात्रिको भूत्वा बीजं स्थास्नु चरिष्णु च।
समाविशति संसृष्टस्तदा मूर्तिं विमुञ्चति॥५६॥

Prose.—यदा अणुमात्रिकः भूत्वा स्थास्नु चरिष्णु च बीजं समाविशति, तदा संसृष्टः (पुर्यष्टकयुक्तः) मूर्तिं विमुञ्चति (गृह्णाति)।

Beng.--যখন জীবাত্মা (পুর্য্যষ্টক বা লিঙ্গশরীর নামক) সূক্ষ্মাবয়ব প্রাপ্ত হইয়া স্থাবর ও জঙ্গম বীজে সমাবিষ্ট হয়, তখন প্রাণাদির সহিত মিলিত হইয়া মূর্ত্তি অথবা স্থূল শরীর গ্রহণ করে।

Eng. Equiv.—अणुमात्रिकः—clothed with minute particles. बीजं—seed. स्थास्नु—immobile i. e., vegetable. चरिष्णु—mobile i. e., animal.

संसृष्टः—united (with the fine body). मूर्त्तिं—corporeal frame. विमुञ्चति —assumes.

Eng.—When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—कदा देहान्तरं गृह्णातीत्यत आह—यदाणुमात्रिक इति। अणवो मात्राः पुर्य्यष्टकरूपा यस्य सः अणुमात्रिकः। पुर्य्यष्टकशब्देन भूतादीन्यष्टावुच्यन्ते। तदुक्तं सनन्देन—"भूतेन्द्रियमनोबुद्धिवासनाकर्मवायवः। अविद्या चाष्टकं प्रोक्तं पुर्य्यष्टमृषिसत्तमैः॥" ब्रह्मपुराणेऽप्युक्तं—"पुर्य्यष्टकेन लिङ्गेन प्राणाद्येन स युज्यते। तेन बद्धस्य वै बन्धो मोक्षो मुक्तस्य तेन तु॥" यदा अणुमात्रिको भूत्वा सम्पद्य स्थास्नु वृक्षादिहेतुभूतं, चरिष्णु मानुषादिकारणं बीजं प्रविशति अधितिष्ठति तदा संसृष्टः पुर्य्यष्टकयुक्तः मूर्त्तिं स्थूलदेहान्तरं कर्मानुरूपं विमुञ्चति गृह्णाति॥ ५६॥

Notes on Kullūka

(1) कदा.........आह—When does the individual soul assume another corporeal frame ?—to this he replies.

(2) अणवो.........अणुमात्रिकः—अणुमात्रिकः means one whose five gross elements, sense-organs, mind, etc., are attenuated i. e., subtile.

(3) तदुक्तं.........सत्तमैः—The word पुर्य्यष्टक means the following 8 heads :—(a) भूतs (the five gross great elements), (b) इन्द्रिय (the 10 sense-organs—5 ज्ञानेन्द्रियs + 5 कर्मेन्द्रियs), (c) मनस्—the mind, (d) बुद्धि—the intelligence, (e) वासना—which is 'देहात्मबुद्धिजन्यमिथ्यासंस्कारः'—वासना accompanies the Soul in its transmigration. The reason is—"न हि तया वासनया विना कर्म कर्तुं फलञ्च उपभोक्तुं शक्यते। न हि अनभ्यस्ते विषये कौशलमिन्द्रियाणां भवति"—शङ्करः—बृ. भा. IV. 4. 2, (f) कर्म—which is of three kinds सञ्चित, क्रियमाण, प्रारब्ध, or of six kinds—नित्य, नैमित्तिक, काम्य, निषिद्ध, उपासना, प्रायश्चित्त, (g) वायवः—The five vital breaths—प्राण, अपान, व्यान, उदान, समान—"प्रागगमनवान् वायुः प्राणो नासादिस्थानवर्ती; अर्वागगमनवान् अपानः पाय्वादिस्थानवर्ती; विष्वग्गतिमान्

व्यानः अखिलशरीरवर्ती ; ऊर्ध्वगमनवान् उत्क्रमणवायुरुदानः कण्ठस्थानवर्ती ; अशितपीतान्नादि-समीकरणकरः समानः नाभिस्थानवर्ती ।" (वेदान्तपरिभाषा—Ch. VII) (h) अविद्या—nescience.

N. B. Vedāntic Treatises describe the subtle body as—(1) षोड़शकल (पञ्चप्राण + एकादश इन्द्रिय), or (2) as सप्तदशावयव (पञ्चप्राण + दशबाह्येन्द्रिय + मनः + बुद्धि), or (3) as एकोनविंशत्यवयव (पञ्चप्राण + दशबाह्येन्द्रिय + मनः + बुद्धि + चित्त + अहङ्कार) । To these, if वासना, कर्म and पञ्चमहाभूतs are added, the number of constituents of the subtle body reaches—23, 24 or 26 according to to three standpoints enumerated above.

(4) पुर्यष्टकेन.........तेन तु ।—The Soul is united with पुर्यष्टक or the elemental body which consists of प्राण etc. ; and the Soul is said to be in bondage when enveloped by it and free when released by it.

N. B. Śaṅkara on ब्रह्मसूत्र II. 4. 6. has cited this stanza as an instance that the Soul before its salvation remains in bondage known as ग्रह—compare "ग्रहत्वं च बन्धनभावः, गृह्यते बध्यते क्षेत्रज्ञोऽनेन ग्रहसंज्ञकेन बन्धनेनेति, स च क्षेत्रज्ञो नैकस्मिन्नेव शरीरे बध्यते, शरीरान्तरेष्वपि तुल्यत्वाद्बन्धनस्य । तस्मात् शरीरान्तर-सञ्चारीदं ग्रहसंज्ञकं बन्धनमित्यर्थादुक्तं भवति । तथा च स्मृतिः—"पुर्यष्टकेन लिङ्गेन प्राणाद्येन स युज्यते । तेन बद्धस्य वै बन्धो मोक्षो मुक्तस्य तेन च ॥" इति प्राक् मोक्षात् ग्रहसंज्ञकेनानेन बन्धनेन अवियोगं दर्शयति"—

(5) स्थाणु.........कारणं—The immobile seed which is the generating cause of trees, etc., (which are immovable) and the mobile seed which is the generating cause of men, etc. (which are movable).

(6) स्थूल.........कर्मानुरूपम्—(takes) a gross body formed according to its actions.

Remarks

अणुमात्रिकः—अणुमात्रा + ठन् । The proper form should be आणुमात्रिकः । In the text we can read आणुमात्रिकः ; but Kullūka's analysis is अणुमात्रिकः ।

स्थास्नु—स्था+ग्स्नु। चरिष्णु–चर्+इष्णुच्।

विमुञ्चति means त्यजति। Compare "आमुञ्चतीवाभरणं द्वितीयं"—रघुवंश. XIII. 21.

Read this verse along with verse 55.

Thus alternately he revivifies and destroys this creation.

एवं स जाग्रत्स्वप्नाभ्यामिदं सर्वं चराचरम्।
सञ्जीवयति चाजस्रं प्रमापयति चाव्ययः ॥५७॥

Prose.—एवं सः जाग्रत्स्वप्नाभ्यां इदं सर्वं चराचरं अजस्रं सञ्जीवयति च, अव्ययः (सन्) प्रमापयति च।

Beng.—সেই ব্রহ্মা এইরূপে জাগরণ ও নিদ্রা দ্বারা এই সমস্ত চরাচর বিশ্বকে নিরন্তর সঞ্জীবিত করেন এবং স্বয়ং অবিনাশী হইয়া বিনষ্ট করেন।

Eng. Equiv.—जाग्रत्स्वप्नाभ्याम्—by waking and slumbering. चराचरम्—movable and immovable. सञ्जीवयति—revivifies. अजस्रं—incessantly प्रमापयति—destroys. अव्ययः—imperishable.

Eng.—Thus He, the Imperishable One, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—प्रासङ्गिकं जीवस्य उत्क्रमणम् अभिधाय प्रकृतम् उपसंहरति—एवं स जाग्रत्स्वप्नाभ्यामिति। स ब्रह्मा अनेन प्रकारेण स्वीयजाग्रत्स्वप्नाभ्यामिदं स्थावरजङ्गमं सञ्जीवयति मारयति च। अजस्रं सततम्। अव्ययः अविनाशी ॥ ५७ ॥

Notes on Kullūka

(1) प्रासङ्गिकम्—incidental.

(2) जाग्रत्स्वप्नाभ्याम्—See our notes on Kullūka St. 54 (2).

Remarks

In the prose order we have connected अव्ययः directly with प्रमापयति—which yields a better meaning.

प्रमापयति—प्र+मी (हिंसायाम्)+णिच्+लट्, तिप्।

He composed this treatise and taught it to me alone. Next I taught it to other sages.

इदं शास्त्रन्तु कृत्वासौ मामेव स्वयमादितः ।
विधिवद् ग्राहयामास मरीच्यादींस्त्वहं मुनीन् ॥५८

Prose.—असौ इदं शास्त्रं तु कृत्वा आदितः माम् एव स्वयं विधिवत् ग्राहयामास, अहं तु मरीच्यादीन् मुनीन् (ग्राहितवान्) ।

Beng.—ब्रह्मा এই শাস্ত্র প্রণয়ন করিয়া সর্ব্বপ্রথম কেবল আমাকে স্বয়ং যথাবিধি অধ্যাপন করাইয়াছিলেন এবং আমি মরীচি প্রভৃতি মুনিগণকে অধ্যাপন করাইয়াছি ।

Eng. Equiv.—इदं शास्त्रं—these Institutes (of the sacred Law). कृत्वा—having composed. आदितः—in the beginning. विधिवत्—according to the rule. ग्राहयामास—taught.

Eng.—But He having composed these Institutes (of the sacred Law), Himself taught them, according to the rule, to me alone in the beginning ; next I (taught them) to Marīci and the other sages.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदं शास्त्रमिति । (असौ ब्रह्मा इदं शास्त्रं कृत्वा सृष्टादौ मामेव विधिवत् शास्त्रोक्ताङ्गजातानुष्ठानेन अध्यापितवान्, अहं तु मरीच्यादीन् अध्यापितवान् ।) (ननु ब्रह्मकृतत्वे अस्य शास्त्रस्य कथं मानवव्यपदेशः ? (अत्र मेधातिथिः ।—शास्त्रशब्देन शास्त्रार्थो विधिनिषेधसमूह उच्यते । तं ब्रह्मा मनुं ग्राहयामास, मनुस्तु तत्प्रतिपादकं ग्रन्थं कृतवानिति न विरोधः ।) (अन्ये तु ब्रह्मकृतत्वेऽप्यस्य मनुना प्रथमं मरीच्यादिभ्यः स्वरूपतः अर्थतश्च प्रकाशितत्वात् मानवव्यपदेशः, वेदापौरुषेयत्वेऽपि काठकादिव्यपदेशवत् ।) इदं तु उच्यते—ब्रह्मणा शतसाहस्रमिदं धर्मशास्त्रं कृत्वा मनुरध्यापित आसीत् ततस्तेन स्ववचनेन संक्षिप्य शिष्येभ्यः प्रतिपादितम् इत्यविरोधः ।) तथा च नारदः—'शतसाहस्रोऽयं ग्रन्थः' इति स्मरति स्म ॥ ५८ ॥

Notes on Kullūka

(1) विधिवत्.........तनुष्ठानेन ।—विधिवत् means according to the rule i. e., with the subsidiary ceremonies enjoined in the Śāstra.

(2) ननु ब्रह्मकृतत्वे.........स्मरति स्म ।—Here Kullūka raises a discussion evidently borrowing from Medhātithi.

"If this Treatise were composed by Brahmā then why is it called मानव i. e., of Manu? Here Medhātithi thus argues (1) the term Law (शास्त्र) stands for the whole collection of Injunctions and Prohibitions as contained in the Smṛtis. Brahmā taught that Treatise to Manu and Manu published that in book form; hence there is no contradiction. (2) Others say that though Brahmā is the author of this Treatise, yet it has been named after Manu since the latter for the first time revealed and expounded the Treatise to sages like Marīci, etc. For instance, though the Veda is not of human authorship, yet it is called काठक (after the name of Kaṭha, since it was expounded by him). (3) This is also said by others that this Treatise consisting of 100,000 verses was composed by Brahmā who taught it to Manu; and Manu abridged it in his own words and expounded it to his disciples. So Nārada has thus declared—'This Treatise consists of hundred thousand (100,000) verses'.

N. B. Vide "आख्या प्रवचनात्"—जैमिनिसूत्र, I. 1. 30.

Extracts from other Commentaries

"स्वयम्, आदितः, विधिवत् इत्येभिः पदैः आगमस्य अविभ्रंश उच्यते। ग्रन्थकारेण हि स्वकृतो ग्रन्थः यः स्वयम् अध्याप्यते प्रथमं, तत्र मात्रापि न परिहीयते। अन्यस्य हि तस्मादधिगतवतः अन्यम् अध्यापयतः न तद्ग्रन्थाविनाशे यत्नो भवति। कर्तुरपि अध्यापितपूर्वस्य प्रतिष्ठापितोऽपि मया पूर्वमयं ग्रन्थः इति द्वितीयवारं प्रमादालस्यादिना भ्रंशः सम्भाव्यते; अतः आदित इत्युक्तम्। विधिवत्—शिष्योपाध्याययोः अनन्यमनस्कतादिगुणः अवहितचित्तता विधिः"—मेधातिथिः।

"गुरुपरम्परागतम् इदं शास्त्रं न स्वमनीषाकल्पितमित्याह इदमिति"—राघवानन्दः।

Remarks

माम्—२या by the rule "गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणिकर्ता स णौ"—I. 4. 52. The nominative (प्रयोज्य कर्ता) of the non-causal form takes

second case-ending in causal form in connection with roots implying motion, knowledge, etc. Here √ग्रह् is regarded as a verb implying knowledge (बुद्धि). Similarly—(1) 'अजिग्रहत्तं जनकौ धनुस्तत्' (Bhaṭṭi II. 42). 'अग्राहितारं न हि देवदेवम् अद्रिः सुतां ग्राहयितुं शशाक' (Kumar I. 52). Compare "अत एव 'तं धनुरजिग्रहत् बोधितवान्' 'सुतां ग्राहयितुम् उद्वाहत्वेन बोधयितुम्' इत्येवमुक्तप्रयोगं समर्थयांचक्रिरे"—(तत्त्वबोधिनी)

Now this Bhṛgu will describe to you this Law.

एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।
एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥५८॥

Prose.—अयं भृगुः एतत् शास्त्रम् अशेषतः वः श्रावयिष्यति । एष मुनिः हि एतत् सर्वम् अखिलं मत्तः (मत्सकाशात्) अधिजगे ।

Beng.—ভৃগু এই শাস্ত্র আপনাদিগকে সম্পূর্ণভাবে শুনাইবেন। যেহেতু এই মুনি সমগ্র শাস্ত্র আমার নিকট সম্পূর্ণভাবে অধ্যয়ন করিয়াছেন।

Eng. Equiv.—श्रावयिष्यति—will recite. अशेषतः—fully. मत्तः—from me. अधिजगे—learned. अखिलं—in its entirety.

Eng.—Bhṛgu, here will fully recite to you these Institutes ; for that sage learned the whole in its entirety from me.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—एतद् वोऽयमित्यादि । एतच्छास्त्रम् अयं भृगुः युष्माकम् अखिलं कथयिष्यति, यस्मादेषोऽशेषमेतत् मत्तः अधीतवान् ॥ ५८ ॥

Extracts from other Commentaries

"...श्रावयिष्यति कर्णपथं नेष्यति अध्यापयिष्यति, व्याख्यास्यति च ।....... भृगुस्तु महर्षीणां प्रख्याततरस्वभावः । तस्य प्रवक्तृत्वनियोगेन अनेकार्थविनिरसिग्रन्थविद्याविदाम् आगमनपरम्परया आगतमेतत् शास्त्रमिति प्रदर्श्यते"—मेधातिथिः ।

"भृगोरपि गुर्वधीनविद्यत्वं सूचयति—एतदिति"—राघवानन्दः ।

Remarks

मत्तः—५मी by the rule "आख्यातोपयोगे" (I. 4. 29)—Compare "नियम-

पूर्वकविद्यास्वीकारे वक्ता प्राक्संज्ञ: स्यात्......उपयोगे किम् ? नटस्य गाथां शृणोति"—Bhaṭṭoji.

अधिजगे—अधि-इङ्+लिट्, ए। "इङ्कौ अध्युपसर्गं न व्यभिचरत:"—Bhaṭṭoji.

Then Bhrigu told the sages.

ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगु: ।
तानब्रवीदृषीन् सर्वान् प्रीतात्मा श्रूयतामिति ॥६०॥

Prose.—तत: स: महर्षि: भृगु: तेन मनुना तथा उक्त: प्रीतात्मा तान् सर्वान् ऋषीन् "श्रूयताम्" इति अब्रवीत् ।

Beng—তাহার পর মহর্ষি ভৃগু মনুকর্তৃক সেইরূপ উক্ত হইয়া প্রীতমনে "আপনারা শ্রবণ করুন" এই কথা সেই ঋষিগণকে বলিলেন।

Eng.—Then the great sage Bhṛgu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen' !

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—ततस्तथेति । स भृगुर्मनुना तथा उक्त:—अयं श्रावयिष्यतीत्युक्त:, तत: अनन्तरम्, अनेकमुनिसन्निधौ गुरुसम्भावनया प्रीतमना:, तान् ऋषीन् प्रत्युवाच—श्रूयतामिति ॥ ६० ॥

Notes on Kullūka

(1) अनेक........प्रीतमना: ।—He was glad in mind because of the high honour bestowed on him in the presence of many sages. Medhātithi is more clear—"अनेकशिष्यसन्निधौ अहमत्र नियुक्त इति बहुमानेन प्रीतात्मत्वं, प्रवक्तृत्वयोग्यतया आज्ञाकरोऽहमनेन सम्भावित इत्यात्मनि भृगोर्बहुमान:" ।

Remarks

[Here ends the Introductory Section —describing the true origin of the Law and the authorship of the present Treatise].

[Now begins the actual Text of the Treatise, as expounded by Bhṛgu, to the sages who had questioned Manu]—Dr. Jhā's notes.

Six other Manus produced their own offspring.

स्वायम्भुवस्यास्य मनोः षड्‌वंश्या मनवोऽपरे ।
सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महौजसः ॥६१

Prose.—स्वायम्भुवस्य अस्य मनोः वंश्याः महात्मानः महौजसः अपरे षट् मनवः स्वाः स्वाः प्रजाः सृष्टवन्तः ।

Beng.—এই স্বায়ম্ভুব মনুর সমানবংশীয় মহাত্মা ও মহাতেজস্বী অন্য ছয়জন মনু নিজ নিজ প্রজা সৃষ্টি করিয়াছিলেন ।

Eng. Equiv.—स्वायम्भुवस्य—born of the self-existent (Svayambhū). वंश्याः—belonging to the race. महात्मानः—high-minded. महौजसः—very powerful.

Eng.—Six other high-minded, very powerful Manus who belong to the race of this Manu, the descendant of the self existent (Svayambhū), and who have severally produced created beings.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—स्वायम्भुवस्येति । ब्रह्मपौत्रस्य अस्य मनोः--षट् वंशप्रभवा अन्ये मनवः एवं कार्यकारिणः स्वस्वकाले सृष्टिपालनादौ अधिकृताः स्वाः स्वाः प्रजाः उत्पादितवन्तः ॥ ६१ ॥

Notes on Kullūka

(1) ब्रह्मपौत्रस्य ।—Grandson of ब्रह्मा, the father being विराट् (St. 32).

(2) एवं कार्य.........अधिकृताः ।—doing the same work, i. e., engaged in the duty of creation and preservation in their respective reign-period (i. e., मन्वन्तर).

Extracts from other Commentaries

"सर्वे हि साक्षात् ब्रह्मणा सृष्टा इत्येककुलसम्भवात् वंश्या उच्यन्ते । अथवा एकस्मिन् कार्ये अधिकृता वंश्याः, एककर्मान्वयेन प्राणिनां वंशव्यवहारो भवति । द्वौ मुनी व्याकरणस्य वंश्यौ इति"—मेधातिथिः ।

Remarks

स्वायम्भुवस्य—Vide—"संज्ञापूर्वकविधेरनित्यत्वम्" (परिभाषा—94)—"इयं च विधेयकोटौ संज्ञापूर्वकत्व एव । तेन स्वायम्भुवमित्यादि सिद्धम्" (परिभाषेन्दुशेखरः, p. 231).

The names of six Manus.

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा ।
चाक्षुषश्च महातेजा विवस्वत्सुत एव च ॥६२॥

Prose.—महातेजाः स्वारोचिषः च उत्तमिः च तामसः तथा रैवतः चाक्षुषः च विवस्वत्-सुतः एव च (षट् मनवः) ।

Beng.—মহাতেজাঃ স্বারোচিষ, ঔত্তমি, তামস, রৈবত, চাক্ষুষ এবং বিবস্বৎপুত্র ইহারা ছয় মনু ।

Eng.—(Are) Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa possessing great lustre and the son of Vivasvat.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—स्वारोचिषश्चेति । एते मेदेन मनवः षट् नामतः निर्दिष्टाः ॥ ६२ ॥

Extracts from other Commentaries

"महातेजा इति विशेषणम् । अन्यानि नामानि रूढ्या सम्बन्धेन वा"—मेधातिथिः ।

Remarks

These six Manus and the स्वायम्भुव मनु (the first मनु and the author of this Treatise) together with other 7 Manus (सावर्णि etc.) make up the 14 Manus.

The मार्कण्डेयपुराण (Ch . 61-80) gives a detailed account of the names of these six Manus. Thus (1) स्वारोचिष otherwise called द्युतिमान् was the son of स्वरोचि who was the progeny of वरुथिनी (a heavenly damsel) and कलि (a गन्धर्व). (2) औत्तमि was the son of उत्तम who was the son of उत्तानपाद (son of स्वायम्भुव मनु) and सुरुचि । (3) तामस was the issue of the King स्वराष्ट्र in a female deer who was none but his chief queen उत्पलावती । (4) रैवत was the son of धीमान् and रेवती । (5) चाक्षुष who in his previous birth was born from the eye of ब्रह्मा,—was the son of अनमित्र and भद्रा but latter on reared up by विक्रान्त and हैमिनी who gave his name as आनन्द । (6) वैवस्वत was the son of सूर्य and संज्ञा. वैवस्वत is now

the present मनु and 7th in order. This वैवस्वत is also named as सावर्णि ; and he will be the 8th Manu and known by this name (सावर्णि). Compare "कथितस्तव सावर्णिश्छायायांसंज्ञासतश्च यः। पूर्वजस्य मनोस्तुल्यः स मनुर्भविताष्टमः" ॥ (मार्कण्डेयपुराण—Ch. 80). It is also to be noted that उत्तमि, तामस and रैवत belong to the race of स्वायम्भुव मनु who is the author of this book and who married शतरूपा। (Vide, मार्कण्डेयपुराण—Ch. 75).

N. B. It is also stated in the Markaṇḍeya Caṇḍī Saptaśatī that king Suratha will be born as सावर्णि—"एवं देव्या वरं लब्ध्वा सुरथः क्षत्रियर्षभः। सूर्य्याज्जन्म समासाद्य सावर्णिर्भविता मनुः ॥"

Also—See St. 36

महात्मानः—This may be taken as the common adjective to all the names or to वैवस्वत only. Bühler makes it an adjective of चाक्षुष।

Also note that श्रीधरस्वामी in विष्णुपुराण III. 1. 20 says—"रैवतो नाम तामस इति नामप्रसिद्धो तामसः मंन्वर्थैव न तु रैवतपुत्रः"।

These seven Manus produced and protected this whole creation.

स्वायम्भुवाद्याः सप्तैते मनवो भूरितेजसः।
स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्यापुश्चराचरम् ॥ ६२ ॥

Prose.—स्वायम्भुवाद्याः एते सप्त भूरितेजसः मनवः स्वे स्वे अन्तरे सर्वम् इदं चराचरम् उत्पाद्य आपुः (पालितवन्तः)।

Beng.—স্বায়ম্ভুব প্রভৃতি মহাতেজস্বী এই সাতজন মনু স্ব স্ব মন্বন্তরে এই চরাচর জগৎ সৃষ্টি করিয়া পালন করিয়াছিলেন।

Eng. Equiv.—भूरितेजसः—very glorious. स्वे स्वे अन्तरे—each during the period (alloted to him). उत्पाद्य—having produced. आपुः—protected. चराचरम्—movable and immovable creation.

Eng.—These seven very glorious Manus, the first among whom is Svāyambhuva, produced and protected this whole movable and immovable (creation), during the period (alloted to him).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—स्वायम्भुवेति । स्वायम्भुवप्रमुखाः सप्त अमी मनवः स्वीय-स्वीयाधिकारकाले इदं स्थावरजङ्गममुत्पाद्य पालितवन्तः ॥ ६३ ॥

Remarks

स्वे स्वे अन्तरे—Each मन्वन्तर (or Manu-period of time) consists of $4,320,000 \times \frac{1000}{14}$ human years or $\frac{1}{14}$ day of ब्रह्मा, the 14 मन्वन्तरs make up the whole day.—See St. 79.

अपुः—पा + लङ्, अन् ।—Commentators like नारायण, राघवानन्द, नन्दन, मेधातिथि take it as आपुः which may be analyzed as अ-पा + लङ्, अन् ।

The measures of time.

निमेषा दश चाष्टौ च काष्ठा त्रिंशत्तु ताः कला ।
त्रिंशत् कला मुहूर्तः स्यादहोरात्रन्तु तावतः ॥६४॥

Prose.—दश च अष्टौ च निमेषाः काष्ठा (स्यात्); त्रिंशत् तु ताः (काष्ठाः) कला (स्यात्); त्रिंशत् कलाः मुहूर्तः स्यात् । तावतः (त्रिंशत् मुहूर्तान्) अहोरात्रं (विद्यात्) ।

Beng.—অষ্টাদশ নিমেষে এক কাষ্ঠা, ত্রিংশৎ কাষ্ঠায় এক কলা, ত্রিংশৎকলায় এক মুহূর্ত্ত এবং ত্রিংশৎ মুহূর্ত্তে এক অহোরাত্র হয় ।

Eng.—Eighteen nimeṣas (twinklings of the eye) are one Kāṣṭhā, thirty kāṣṭhās one Kalā, thirty Kalās one Muhūrta, and as many (Muhūrtas) one day and night.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदानीम् उक्तमन्वन्तरसृष्टिप्रलयादिकालपरिमाणपरिज्ञानाय आह -निमेषा दश चाष्टाविति । अक्षिपक्ष्मणोः स्वाभाविकः उन्मेषसहकारी निमेषः, ते अष्टादश काष्ठा नाम कालः । त्रिंशच्च काष्ठाः कलासंज्ञकः, त्रिंशत् कला मुहूर्ताख्यः कालः, तावतः त्रिंशत् मुहूर्तान् अहोरात्रं कालं विद्यात् । तावत इति द्वितीयानिर्देशात् विद्यात् इत्यध्याहारः ॥ ६४ ॥

Notes on Kullūka

(1) इदानीं.........आह ।—Now the author proceeds to determine the measure of time of मन्वन्तर, सृष्टि, प्रलय, etc., already mentioned.

(2) अक्षिपक्ष्मणोः......निमेषः ।—निमेष is the time which is concomitant

with the natural winking of the two eye-lashes. Compare "अक्षिपक्ष्मनिक्षेपोपलक्षितः कालो निमेषः"—श्रीधर—Viṣṇupurāṇa, I. 3. 7.

(3) ते अष्टादश काष्ठा नाम कालः।—Those eighteen निमेष make the time known as काष्ठा।

N. B. According to विष्णुपुराण and महाभारत 15 निमेष make one काष्ठा। Compare "काष्ठा पञ्चदश ख्याता निमेषा मुनिसत्तम। काष्ठास्त्रिंशत् कला तास्तु त्रिंशत् मौहूर्तिको विधिः" ॥—(Viṣṇupurāṇa, I. 3. 7). "काष्ठा निमेषा दश पञ्च चैव त्रिंशत्तु काष्ठा गणयेत् कलां ताम्। त्रिंशत्कलश्चापि भवेन्मुहूर्तो भागः कलायाः दशमश्च यः स्यात्॥" (Mahābhārata—Śāntiparvan, 231-12).

The commentator नीलकण्ठ thus accounts for this difference of opinion. "एतेन "अष्टादश निमेषास्तु काष्ठा त्रिंशत्तु ताः कलाः। त्रिंशत्कलो मुहूर्तस्तु त्रिंशद्रात्र्यहनी तु ते" इत्यादिलोकप्रसिद्धक्रमः प्रतिमुहूर्तं सार्धपलाधिक्यात् स्थूल इति ज्ञेयम्। "कला तु षोडशो भाग" इत्यमरः। अन्ये तु काष्ठाद्वयोधिकास्त्रिंशत्कला मुहूर्त इति व्याचख्युः:—(नीलकण्ठः).

Vide also the remarks of सर्वज्ञनारायण who compromises with the two views on the ground of fast and slow progress of the निमेष. Compare : "अक्षिपक्ष्मद्वयसंयोगहेतुः कर्म निमेषः। स यदा शीघ्रस्तदपेक्षया पञ्चदशनिमेषाः काष्ठा पुराणोक्ता। अत्र तु मन्दकर्माभिप्रायेण अष्टादश इति" (?)

(4) तावतः etc.—Because the word तावतः stands in the accusative, so the verb विद्यात् is to be understood.

Extracts from other Commentaries

"पक्ष्मणोः स्वाभाविकः कम्पो निमेषः स च मनुष्याधिकारकं शास्त्रमिति न्यायात् मनुष्यस्यैव, देवानां निमेषाभावाच्च"—राघवानन्दः।

"तावतः तावन्ति मुहूर्ताः"—नन्दनः।

Remarks

अहोरात्रम्—अहश्च रात्रिश्च तम्। It is in the masculine gender be-

cause the neuter in ungrammatical. See next stanza on अहोरात्रे।
The measures of time as found in Amarakoṣa are thus :—

"अष्टादश निमेषास्तु काष्ठा, त्रिंशत्तु ताः कलाः।
तास्तु त्रिंशत् क्षणस्ते तु मुहूर्तो द्वादशास्त्रियाम् ॥११॥
ते च त्रिंशदहोरात्रः . ..."

(अमरकोषः -I. 4).

The sun divides day and night for our repose and exertion.

अहोरात्रे विभजते सूर्यो मानुषदैविके।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥ ६५ ॥

Prose.—सूर्यः मानुषदैविके अहोरात्रे विभजते। रात्रिः भूतानां स्वप्नाय अहः कर्मणां चेष्टायै।

Beng.—সূর্য্য মানুষ এবং দৈব অহোরাত্র বিভাগ করিয়া থাকেন। প্রাণিবর্গের নিদ্রার নিমিত্ত রাত্রি এবং কর্ম্মানুষ্ঠানের নিমিত্ত দিবস।

Eng. Equiv.—अहोरात्रे—days and nights. विभजते—divides. मानुषदैविके—human and divine. स्वप्नाय—for repose. चेष्टायै कर्मणाम्—for exertion.

Eng.—The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अहोरात्रे इति। मानुषदैवसम्बन्धिनौ दिनरात्रिकालौ आदित्यः पृथक् करोति। तयोर्मध्ये भूतानां स्वापार्थं रात्रिर्भवति, कर्मानुष्ठानार्थञ्च दिनम् ॥६५॥

Extracts from other Commentaries

"सूर्यो यथा मानुषम् अहोरात्रम् विभजते तथा दैविकमपि, अयनस्य सूर्यगत्यधीनत्वात् पित्र्याहोरात्रस्य तु तिथिनियतत्वेन चन्द्रनियम्यत्वात् न सूर्यो नियामकः"—सर्वज्ञनारायणः।

"मानुषदैविके इति ब्राह्मपित्र्ययोरपि उपलक्षणम्"। राघवानन्दः

Remarks

अहोरात्रे—This is an ungrammatical form and hence may be called

प्राजापत्य प्रयोग । The grammatical validity of this form has been sanctioned by पाणिनि in the Vedic language only. Compare "हेमन्तशिशिरावहोरात्रे च छन्दसि" (II. 4. 28), The grammatical defect lies in its being in the neuter which should be in the masculine as sanctioned by the rule—"रात्राह्नाहाः पुंसि"—(II. 4. 29) which prevails over the rule 'स नपुंसकम्' (II. 4. 17) on the ground of the dictum 'विप्रतिषेधे परं कार्यम्' । Bhānuji Dīkṣita thus summarizes the discussion on this word—"यदपि समाहारे क्लीबमप्यहोरात्रम् इत्युक्तम् । तदपि न । समाहारेऽपि "रात्राह्नाहाः पुंसि" (II. 4. 29) इत्यनेन परत्वात् पुंस्त्वविधानात् । यदपि—वामनलिङ्गानुशासने 'द्विगुरपि पात्राद्यदन्तः' इति नपुंसकत्वेन 'अहोरात्रं द्विरात्रम्' इत्युदाहृत'—इति सम्मति प्रदर्शनं कृतम्—तदपि न—'रात्रं प्राक्संख्ययान्वितम्' इति द्विरात्रस्य नपुंसकत्वेऽपि अहोरात्रस्य तदयोगात्"—(रामाश्रमी, I. 4. 11-12).

This stanza is also found in Mahābhārata शान्तिपर्व—231. 15. It reads मानुषलौकिके for मानुषदैविके ।

One human month is a day and a night of the Manes.

पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥ ६६ ॥

Prose.—मासः पित्र्ये रात्र्यहनी, (तयोः) प्रविभागः तु पक्षयोः (भवति) ; कृष्णः (पक्षः) कर्मचेष्टासु अहः (भवति), शुक्लः (पक्षः) स्वप्नाय शर्वरी भवति ।

Beng.—মনুষ্যদিগের একমাস পিতৃগণের এক অহোরাত্র। (কৃষ্ণ ও শুক্ল) পক্ষদ্বয়ে এই অহোরাত্রের প্রবিভাগ হয়। কর্ম্মানুষ্ঠানের নিমিত্ত তাঁহাদিগের কৃষ্ণপক্ষ দিবস এবং নিদ্রার নিমিত্ত শুক্লপক্ষ রাত্রি।

Eng. Equiv.—पित्र्ये—of the Manes. रात्र्यहनी—day and night. प्रविभागः—division. पक्षयोः—according to fortnights. कर्मचेष्टासु—for active exertion. कृष्णः—dark fortnight. शुक्लः—bright fortnight. शर्वरी—night.

Eng.—One human month is a day and a night of the Manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—पित्र्ये इति। मानुषाणां मास: पितृणामहोरात्रं भवति। तत्र पक्षद्वयेन विभाग:—कर्मानुष्ठानाय कृष्णपक्ष: अह:, स्वापार्थं शुक्लपक्षो रात्रि: ॥ ६६ ॥

Notes on Kullūka

(1) कर्मानुष्ठानाय......रात्रि:। N. B.—The dark fortnight is the day of the manes inasmuch as all obsequial rites to the manes are celebrated in that dark fortnight (particularly in the dark half of भाद्रपद) ; and the bright fortnight is their night because of the absence of all these performances.

Extracts from other Commentaries

"कर्मचेष्टाम्य इति युक्त: पाठ: यथा स्वप्नाय इति। तादर्थ्यमेव विषयभावेन विवक्षितम् वृत्तानुरोधात्, अत: सप्तमी"—मेधातिथि:।

"पितृकर्मानुष्ठाने कृष्णपक्ष: प्रशस्त: इति शास्त्रे उच्यते"—नन्दन:।

Remarks

रात्र्यहनी—रात्रिश्च अहश्च (इतरेतरद्वन्द्व:). This an irregular form—आर्ष or प्राजापत्य, since, in the first place by the rule 'जातिरप्राणिनाम्' it should singular, and in the second place by the rule "रात्राह्नाहा: पुंसि" it should be masculine—रात्राह: ; vide तत्त्वबोधिनी under "अह:सर्वैकदेश" (V. 4. 87).

कर्मचेष्टासु—See the extract from Medhātithi.

On this stanza vide Dr. Jhā's notes—

—"The 'day' and 'night' of Pitṛs is regulated by the Moon, just as those of gods and men is by the Sun.

This verse has been quoted in the 'Kālaviveka' (p. 112) in support of the view that the seasons and other calculations are not governed by the 'Lunar Month'—which only serves the purpose of being the 'Day night' of Pitṛs ; th darker fortnight being their 'day', and the brighter fortnight 'night'."

This stanza is also found in Mahābhārata शान्तिपर्व, 231. 16.

One human year is a day and a night of the gods.

दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम् ॥ ६७ ॥

Prose.—वर्षं (लौकिकं) दैवे रात्र्यहनी ; तयोः प्रविभागः पुनः (एवं भवति)—तत्र उदगयनम् अहः, दक्षिणायनं रात्रिः स्यात् ।

Beng.—মনুষ্যদিগের একবৎসর দেবগণের এক অহোরাত্র। এই অহোরাত্রের বিভাগ আবার (এইরূপ)—(সূর্য্যের) উত্তরায়ণ দেবতাদিগের দিন এবং দক্ষিণায়ন রাত্রি।

Eng. Equiv.—दैवे—of the gods. उदगयनम्—the progress (of the Sun) to the north. दक्षिणायनम्—the progress (of the Sun) towards the south.

Eng.—A year is a day and a night of the gods ; their division is (as follows) : the half year during which the Sun progresses to the north will be the day, that during which it goes southwards the night.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—दैवे रात्र्यहनी वर्षमिति । मानुषाणां वर्षं देवानां रात्रिदिने भवतः । तयोरप्ययं विभागः—नराणामुदगयनम् देवानामहः, तत्र प्रायेण दैवकर्मणामनुष्ठानम्, दक्षिणायनन्तु रात्रिः ॥ ६७ ॥

Notes on Kullūka

(1) तत्र...अनुष्ठानम् ।—All divine rites are mostly performed during that period (i. e., उत्तरायण)—

Extracts from other Commentaries

"तत्र उदीचीं दिशम् अभिप्रतिष्ठमानस्य आदित्यस्य षण्मासा उदगायनं भवति । अयनं गमनमधिष्ठानं वा । तस्यां दिशि षण्मासान् आदित्य एतीति । ततः परावृत्तस्य दक्षिणायनम् । तथा हि दक्षिणां दिशमाक्रम्य उदीचीं हित्वा उदयं करोति"—मेधातिथिः ।

Remarks

उत्तरायण—is the progress of the sun to the north of the equator—lasting for six months from माघ to आषाढ़ ।

दक्षिणायन—is the progress of the sun to the south of the equator—lasting for six months from श्रावण to पौष ।

This stanza is also found in Mahābhārata—शान्तिपर्व, 231. 17.

Learn from me the measure of Bra'hma day and night and also of the yugas.

ब्राह्मस्य तु क्षपाहस्य यत् प्रमाणं समासतः ।
एकैकशो युगानाञ्च क्रमशस्तन्निबोधत ॥ ६८ ॥

Prose.—ब्राह्मस्य क्षपाहस्य तु एकैकशः युगानां च यत् प्रमाणं तत् क्रमशः समासतः निबोधत ।

Beng.—ব্রহ্মার দিন ও রাত্রির যে পরিমাণ এবং (সত্যাদি)যুগের প্রত্যেকটির যে পরিমাণ তাহা ক্রমশঃ সংক্ষেপে (আমার নিকট) অবগত হউন ।

Eng. Equiv.—ब्राह्मस्य—of Brahman. क्षपाहस्य—of a night and a day. प्रमाणं—duration. एकैकशः—severally. क्रमशः—according to their order. निबोधत—hear.

Eng.—But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—ब्राह्मस्येति । ब्रह्मणोऽहोरात्रस्य यत् परिमाणं, प्रत्येकं युगानाञ्च कृतादीनां तत् समासतः संक्षेपतः शृणुत । प्रकृतेऽपि कालविभागे यद् ब्रह्मणोऽहोरात्रस्य पृथक् प्रतिज्ञानं तत् तदीयज्ञानस्य पुण्यफलज्ञानार्थं ; वक्ष्यति च—'ब्राह्मं पुण्यमहर्विदुः' इति । तद्वेदनात् पुण्यं भवतीत्यर्थः ॥ ६८ ॥

Notes on Kullūka

(1) प्रकृतेऽपि.........भवतीत्यर्थः ।—Though the measure of time has already been mentioned as the subject-matter of the book yet again the fresh introduction of the day and night of Brahman is to show that the knowledge of it is conducive to merit. This will be said by the author in verse 73—"the knowledge of Brahman's day is meritorious"—i. e., the knowledge of it brings merits.

Extracts from other Commentaries

"किञ्च मनुष्यस्य युगानां सत्यत्रेताद्वापरकलिसंज्ञकानां चतुर्णां प्रमाणं तु ब्राह्मण: अपाहस्य अपा रात्रि: तया सह अह: अपाह: तस्य प्रमाणमिति प्रतिज्ञाद्वयम्" ।—राघवानन्द: ।

Remarks

अपाहस्य—(1) According to Rāghavānanda—अपासहितम् अह: इति अपाह: (मध्यपदलोपी कर्मधारय:) or, (2) अपा च अहश्च (समाहारद्वन्द्व:) masculine by the rule—"रात्राह्नाहा: पुंसि" (II. 4. 29).

समासत:—briefly.

The Krita age consists of 4000 divine years.

चत्वार्याहु: सहस्राणि वर्षाणां तत् कृतं युगम् ।
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविध: ॥६९॥

Prose.—वर्षाणां (दिव्यानां) चत्वारि सहस्राणि तत् कृतं युगम् आहु: । तावच्छती तस्य सन्ध्या (भवति) ; सन्ध्यांशश्च तथाविध: (i. e., तावच्छती) ।

Beng.—চারিসহস্র (দৈব) বর্ষ সত্যযুগের পরিমাণ—ইহা মন্বাদি মহর্ষিগণ বলিয়া থাকেন। সেই পরিমাণ (অর্থাৎ চারি) শত দৈববর্ষ সত্যযুগের সন্ধ্যার পরিমাণ এবং সন্ধ্যাংশও সেইরূপ (অর্থাৎ চারিশত দৈব বৎসর) ।

Eng. Equiv.—कृतं युगम्—golden age. तावच्छती—consisting of as many hundreds. सन्ध्या—twilight preceding a Yuga. सन्ध्यांश:—twilight following a Yuga.

Eng.—They declare that the Kṛta age (consists of) four thousand years (of the gods) ; the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—चत्वार्याहुरिति । चत्वारि वर्षसहस्राणि कृतयुगकालं मन्वादयो वदन्ति । तस्य तावद्वर्षशतानि सन्ध्या सन्ध्यांशश्च भवति । युगस्य पूर्वा सन्ध्या, उत्तरश्च सन्ध्यांश: । तदुक्तं विष्णुपुराणे—"तत्प्रमाणै: शतै: सन्ध्या पूर्वा तत्राभिधीयते । सन्ध्यांशकश्च तत्तुल्यो युगस्यानन्तरो हि य: ॥ सन्ध्या-सन्ध्यांशयोरन्तर्य: कालो मुनिसत्तम । युगाख्य: स तु विज्ञेय: कृतत्रेतादिसंज्ञक: ॥" (वर्षसंख्या चेयं दिव्यमानेन, तस्यैवानन्तरप्रकृतत्वात् ।) "दिव्यैर्वर्ष-

सहस्रेषु कृतत्रेतादिसंज्ञितम्। चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे॥" इति विष्णुपुराण-वचनाच्च ॥ ६९ ॥

Notes on Kullūka

(1) तस्य......भवति।—The सन्ध्या and सन्ध्यांश of the Kṛta age consist of as many hundreds i. e., four hundred divine years.

(2) युगस्य ....सन्ध्यांशः।—The word सन्ध्या means the period which precedes a Yuga i. e., the time intervening between the expiration of one Yuga and the commencement of another ; the word सन्ध्यांश means the time following a Yuga.

(3) तदुक्तं विष्णुपुराणे......संज्ञकः॥"—Vide Viṣṇupurāṇa, I. 3. 12-13 ; also note the following from the commentary of श्रीधरः—"एतच्च युगधर्म-व्यवस्थायामुक्तम्—तथा च शुकः—"सन्ध्यांशयोरन्तरेण यः कालः शतसङ्ख्यकः तमेवाहुर्युगं तज्ज्ञाः, यत्र धर्मो विधीयते" इति।

N. B. A Yuga is the period between the सन्ध्या and the सन्ध्यांश, wherein special laws are introduced. On 'यत्र धर्मो विधीयते'—vide the following from श्रीधरी—"युगस्यादौ सन्ध्या अन्ते सन्ध्यांशः उक्तानि शतानि संख्या ययोस्तयोरन्तर्मध्ये युगम्। तस्य विशेषमाह यत्रेति। गवालम्भादिधर्मविशेषो यत्र विधीयत इत्यर्थः, साधारणधर्मस्तु सन्ध्यांशयोरप्यस्त्येव"—(श्रीधर on भागवत, III. 11. 20). It is to be noted that सन्ध्या and सन्ध्यांश are the integral parts of a 'Yuga' and not separated from it ; otherwise the measure of time of 4 Yugas (taken collectively) as 12000 divine years—becomes untenable. Thus सत्ययुग is of 4800 divine years, as thus :—

सत्ययुग = 4000 divine years.
The सन्ध्या of सत्ययुग = 400 " "
The सन्ध्यांश of सत्ययुग = 400 " "
= 4800 divine years × 360 human years
= 1728000 human years.

(4) वर्षसंख्या.........प्रकृतत्वात्।—The years here spoken of are taken

as the years of the gods ; as it is this that has been mentioned last in the context.

(5) दिव्यै......etc. ।—Viṣṇupurāna, I. 3. 10—"The four Yugas कृत, त्रेता etc., are made of 12000 divine years and listen about each of them from me".

Remarks

तावच्छती—तावतां शतानां समाहारः = तावच्छती । The word तावत् is regarded as a numeral word according to the Sūtra "बहुगणवतुडतिसंख्या" (I. 1. 23). Then it becomes a समाहारद्विगु by the rule "संख्यापूर्वो द्विगुः" (II. 1. 25). The feminine affix ङीप् is added to it by the rule "द्विगोः" (IV. 1. 21). Vide the following from मेधातिथिः—"तावच्छतीति ईकारः कर्तव्यः । इह स्मृतिः तावताम् शतानां समाहारः, तावच्छब्दस्य 'बहुगणवतुडती'ति वत्वन्तत्वात् संख्यासंज्ञायां सत्यां 'संख्यापूर्वो द्विगु'रिति द्विगुसंज्ञायां सत्यां टापोऽपवादो "द्विगो" रिति ङीप्" ।

This verse is also found in the Mahābhārata—शान्तिपर्व, 231. 20.

In the other three ages the thousands and hundreds are diminished by one.

इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु ।
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥ ७० ॥

Prose.—ससन्ध्येषु ससन्ध्यांशेषु च इतरेषु त्रिषु सहस्राणि शतानि च एकापायेन वर्तन्ते ।

Beng.—অবশিষ্ট তিন যুগে এবং তাহাদের সন্ধ্যা ও সন্ধ্যাংশগুলিতে সহস্র এবং শতের সংখ্যা এক এক করিয়া ন্যূন হয় ।

Eng. Equiv.—इतरेषु—In the other (three ages). ससन्ध्येषु—with their preceding twilights. ससन्ध्यांशेषु—with their following twilights. एकापायेन—diminished by one.

Eng.—In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अन्येषु त्रेताद्वापरकलियुगेषु सन्ध्यासन्ध्यांशसहितेषु एकहान्या सहस्राणि शतानि च भवन्ति । तेन इदं सम्पद्यते—त्रीणि वर्षसहस्राणि त्रेतायुगं

तस्य त्रीणि वर्षशतानि सन्ध्या सन्ध्यांशश्च। एवं द्वे वर्षसहस्रे द्वापरः तस्य द्वे वर्षशते सन्ध्या सन्ध्यांशश्च। एवं वर्षसहस्रं कलिः तस्य एकं वर्षशतं सन्ध्या सन्ध्यांशश्च ॥ ७० ॥

Notes on Kullūka

(1) एकह्रासा—lessening by one.

(2) तेन इदं......etc.—Thus we get the following :—

त्रेतायुग = 3000 divine years
सन्ध्या of „ = 300 divine years
सन्ध्यांश of „ = 300 divine years
= 3600 divine years × 360 human years
= 1296000 human years.

द्वापरयुग = 2000 divine years
सन्ध्या of „ = 200 divine years
सन्ध्यांश of „ = 200 divine years
= 2400 divine years × 360 human years
= 864000 human years.

कलियुग = 1000 divine years
सन्ध्या of „ = 100 divine years
सन्ध्यांश of „ = 100 divine years
= 1200 divine years × 360 human years
= 432000 divine years.

Thus the four Yugas taken together :—

सत्य	= 4800 divine years	= 1728000	human years.
त्रेता	= 3600 „ „	= 1296000	„ „
द्वापर	= 2400 „ „	= 864000	„ „
कलि	= 1200 „ „	= 432000	„ „
चतुर्युग	= 12000 „ „	= 4320000	„ „

Remarks

The Mahābhārata reads this verse thus .—

"इतरेषु ससन्ध्येषु सन्ध्यांशेषु ततस्त्रिषु। एकपादेन हीयन्ते सहस्राणि शतानि च ॥"— (शान्तिपर्व, 231-21).

Four human ages make one age of the gods.

यदेतत् परिसंख्यातमादावेव चतुर्युगम् ।
एतद् द्वादशसाहस्रं देवानां युगमुच्यते ॥ ৭১ ॥

Prose.—यत् एतत् आदौ एव चतुर्युगं परिसंख्यातम्—एतत् द्वादशसाहस्रं देवानां युगम् उच्यते ।

Beng.—পূর্ব্বে যে চতুর্যুগের পরিমাণ পরিসংখ্যাত হইল সেই চতুর্যুগ অর্থাৎ দ্বাদশ সহস্র বৎসরকে এক দৈব যুগ বলে ।

Eng. Equiv.—परिसंख्यातम्—mentioned or calculated. द्वादशसाहस्रं—twelve thousand (divine) years. देवानां—of the gods.

Eng.—These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

कुल्लूकभट्टकृता अन्वर्थमुक्तावली—यदेतदिति । एतस्य श्लोकस्य आदौ यदेतत् मानुषं चतुर्युगं परिगणितम् एतत् देवानां युगम् उच्यते । चतुर्युगशब्देन सन्ध्यासन्ध्यांशयोरप्राप्ति-शङ्कायामाह—एतद् द्वादशसाहस्रमिति । स्वार्थे अण् । चतुर्युगैरेव द्वादशसहस्रसंख्यैर्दिव्यं युगम् इति तु मेधातिथेर्भ्रमो न आदर्तव्यः, मनुना अनन्तरं दिव्ययुगसहस्रेण ब्रह्माहस्य अभिधानात्, विष्णुपुराणे च मानुषचतुर्युगसहस्रेण ब्रह्माहकीर्तनात् मानुषचतुर्युगेनैव दिव्ययुगानुगमनात् । तथा च विष्णुपुराणम्—"कृतत्रेताद्वापरश्च कलिश्चेति चतुर्युगम् । प्रोच्यते तत् सहस्रन्तु ब्रह्मणो दिवसो मुने" ॥ ৭১ ॥

Notes on Kullūka

(1) एतस्य श्लोकस्य.........अभिधीयते ।—The four human ages which have been calculated just now in the preceding verses (69, 70), make one age of the gods.

(2) चतुर्युगशब्देन.........आह ।—The author mentions the word 'एतद् द्वादशसाहस्रम्' in order to remove the possibility of exclusion of सन्ध्या and सन्ध्यांश from a 'Yuga'.

N. B. Thus the सन्ध्या and the सन्ध्यांश are the integral parts of a Yuga and are included in it.

(3) चतुर्युगैरेव.........दिव्ययुगानुगमनात्।—Medhātithi is in error when he says that the 4 human ages multiplied by the number 12000, make one divine Yuga. This error of Medhātithi is not to be glorified (आदर्तव्यः), simply because Manu has said in the next stanza (72) that 1000 ages of the gods make one day of Brahmā and in the Viṣṇupurāṇa also it has been said that the 4 human ages multiplied by 1000 make one day of Brahmā—from all this it follows that 4 human ages make one divine Yuga.

(4) तथा च etc.—Vide Viṣṇupurāṇa I. 3. 14. Compare "एवं द्वादशभिर्वर्षसहस्रैश्चतुर्युगमिति सिद्धम्" (श्रीधरः)।

Extracts from other Commentaries

"यदेतदिति लौकिकी वाचोयुक्तिः समुदायेन प्रक्रान्तोऽर्थः परामृश्यते।...अस्य चतुर्युगस्य द्वादशभिः सहस्रैर्देवानां युगमुच्यते" (?)—मेधातिथिः।

Remarks

चतुर्युगम्—चतुर्णां युगानां समाहारः = चतुर्युगम् (समाहारद्विगुः). Though this compound ends in अकारः and according to the वार्तिक—"अकारान्तोत्तरपदद्विगुः स्त्रियामिष्टः" the compound should end in ई (feminine), yet another Vārttika prevails over it, i. e., "पात्राद्यन्तस्य न". The word युग is enumerated in the पात्रादि class.

One thousand divine Yugas make a day of Brahma' and the same a night.

दैविकानां युगानान्तु सहस्रं परिसंख्यया।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥ ৭২ ॥

Prose.—दैविकानां युगानां तु परिसंख्यया सहस्रं एकं ब्राह्मम् अहः ज्ञेयम्। रात्रिः च तावती एव।

Beng.—এক সহস্র দৈবযুগে ব্রহ্মার এক দিন হয়। তাঁহার রাত্রির পরিমাণও সেইরূপ (অর্থাৎ এক সহস্র দৈব যুগ)।

Eng. Equiv.—तावती—of the same length.

Eng.—But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—दैविकानामिति । दैवयुगानां सहस्रं ब्राह्मदिनं ज्ञातव्यम् । सहस्रमेव रात्रिः । परिसंख्ययेति श्लोकपूरणार्थोऽनुवादः ॥ ७२ ॥

Notes on Kullūka

(1) परिसंख्ययेति etc. ।—The term परिसंख्यया has been added for the purpose of filling up the verse "for a thing cannot be spoken of as a 'thousand' except in number"—Medhātithi—Jhā's translation). "न ह्यसंख्यया सहस्रादिव्यवहारः"

Remarks

परिसंख्यया—इत्थं तृतीया acc. to Medhātithi.

Those persons are called अहोरात्रवित् who know the measure of Brāhma day and night just now mentioned.

दैवं युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।
रात्रिञ्च तावतीमेव तेऽहोरात्रविदो जनाः ॥७३॥

Prose.—(ये जनाः) युगसहस्रान्तं तत् पुण्यं ब्राह्मम् अहः तावतीम् एव रात्रिं च विदुः ते जनाः अहोरात्रविदः (उच्यन्ते) ।

Beng.—(দৈব) যুগসহস্রে যাহার অবসান হয় সেই পুণ্যজনক দিন এবং তাবৎ-পরিমাণ রাত্রি যাঁহারা জানেন তাঁহারাই (প্রকৃতপক্ষে) অহোরাত্রবিৎ ।

Eng.—Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—दैवं युगेति । युगसहस्रेण अन्तः समाप्तिः यस्य तत् ब्राह्मम् अहः, तत्परिमाणाञ्च रात्रिं ये जानन्ति ते अहोरात्रज्ञाः इति स्तुतिरियम् । स्तुत्या च

'ब्राह्ममहोरात्रं ज्ञातव्यम्' इति विधिः कल्प्यते। अत एव पुण्यहेतुत्वात् पुण्यमिति विशेषणं कृतम् ॥ ७३ ॥

Notes on Kullūka

(1) स्तुतिरियम्—This is a praise.

(2) स्तुत्या च.........कल्प्यते।—And this praise implies this injunction that 'the knowledge of Brahmā's day and night should be acquired'.

N. B. विधिः = injunction. विधीयते प्रतीयते अनेन इति विधिः।

(3) अत एव.........etc.।—(And because the knowledge of Brahmā's day and night) is conducive to merit, hence the term 'holy' has been used as an adjective.

Extracts from other Commentaries

"ते जनाः अहोरात्रविदो भवन्ति, ब्रह्मलोकं प्राप्य ब्रह्माहोरात्रपरिवृत्तिमनुसन्दधत इत्यर्थः"—नन्दनः।

Remarks

Nandana says those persons who go to the world of Brahman in course of their journey for salvation, know the day and night of Brahmā. Cf.—"सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः। रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः॥ अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे। रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके" ॥ —गीता ८।१७-१८।

At the end of that day and night he awakes and creates the mind.

तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते।
प्रतिबुद्धश्च सृजति मनः सदसदात्मकम् ॥ ७४॥

Prose.—प्रसुप्तः सः तस्य अहर्निशस्य अन्ते प्रतिबुध्यते। प्रतिबुद्धश्च सदसदात्मकं मनः सृजति।

Beng.—সেই ব্রহ্মা স্বীয় অহোরাত্রের অন্তে নিদ্রা হইতে জাগরিত হন এবং

জাগরিত হইয়া সদসদাত্মক মনঃ সৃষ্টিকার্য্যে নিযুক্ত করেন (অথবা মহত্তত্ত্ব সৃষ্টি করেন)।

Eng. Equiv.—অহর্নিশস্যান্তে—at the end of that day and night. প্রসুপ্তঃ—who was asleep. প্রতিবুধ্যতে—awakes. মনঃ—mind. সদসদাত্মকম্—which is both real and unreal.

Eng.—At the end of that day and night he who was asleep; awakes and, after awaking, creates mind, which is both real and unreal.

কুল্লূকভট্টকৃতা মন্বর্থমুক্তাবলী—তস্যেতি। (স ব্রহ্মা তস্য পূর্ব্বোক্তস্য স্বীয়াহোরাত্রস্য সমাপ্তৌ প্রতিবুদ্ধো ভবতি। প্রতিবুদ্ধ্য স্বীয়ং মনঃ সৃজতি, ভূর্লোকাদিবিষয়সৃষ্টয়ে নিযুঙ্ক্তে, ন তু জনয়তি। তস্য মহাপ্রলয়ানন্তরং জাতত্বাৎ অনষ্টত্বাচ্চ। অবান্তরপ্রলয়ে ভূর্লোকাদিত্রয়মাত্রনাশাৎ। সৃষ্ট্যর্থং মনোনিযুক্তিরেব মনঃসৃষ্টিঃ।) তথা চ পুরাণে শ্রূয়তে—"মনঃ সিসৃক্ষয়া যুক্তং সর্গায় নিদধে পুনঃ" ইতি। অথবা মনঃশব্দোঽয়ম্ মহত্তত্ত্বপর এব। যদ্যপি তৎ মহাপ্রলয়ানন্তরমুৎপন্নং "মহান্তমেব চ" ইত্যাদিনা সৃষ্টিরপি তস্যোক্তা, তথাপি অনুক্তং ভূতানাম্ উৎপত্তিক্রমং তদ্গুণাংশ্চ কথয়িতুং মহাপ্রলয়ানন্তরিতামেব মহদাদিসৃষ্টিং ভূতসৃষ্টিং চ, হিরণ্যগর্ভস্যাপি পরমাত্মত্বাৎ—, তৎকর্তৃকামনুবদতি। এতেন ইদমুক্তং ভবতি—ব্রহ্মা মহাপ্রলয়ানন্তরিতসৃষ্ট্যাদৌ পরমাত্মরূপেণ মহদাদিতত্ত্বানি জগৎসৃষ্ট্যর্থং সৃজতি। অত এব গ্রন্থে বক্ষ্যতি—"ইত্যেষা সৃষ্টিরাদিতঃ" ইতি। অবান্তরপ্রলয়ানন্তরন্তু মনঃপ্রভৃতিসৃষ্টৌ অভিধানক্রমেণৈব প্রাথম্যপ্রাপ্তিঃ ইতি "এষা সৃষ্টিরাদিতঃ" ইতি নিষ্প্রয়োজনোঽনুবাদঃ স্যাৎ ॥ ৭৪ ॥

Notes on Kullūka

(1) প্রতিবুদ্ধ্য............জনয়তি।—And awaking He creates His own mind (মনস্) i. e., engages His mind in the creation of the three worlds (ভূর্লোক, ভুবর্লোক and স্বর্লোক) and does not actually create the mind.

(2) তস্য মহাপ্রলয়.........নাশাৎ।—Because the mind was born after the great dissolution and remained undestroyed; in the intermediate dissolution only the three worlds are destroyed.

N. B. The महाप्रलय (great dissolution) is akin to the प्राकृत-प्रलय where all objects are destroyed and are immersed in माया (प्रकृति) ; and ब्रह्मा (कार्यब्रह्म or हिरण्यगर्भ) Himself is also destroyed. This happens when the term of Brahmā's life draws to its end Brahmā lives for 100 ब्राह्म years. Compare "एवं तु ब्रह्मणो वर्षमेवं वर्षशतञ्च तत् । शतं हि तस्य वर्षाणां परमायुर्महात्मनः ॥" (Visṇupurāṇa, I. 3. 24). On प्राकृतप्रलय see our notes on Kullūka St. 5. (1).

The अवान्तर प्रलय (intermediate dissolution) is akin to the नैमित्तिक प्रलय wherein the three worlds only are destroyed and which occurs at the termination of a day of Brahmā. This state of dissolution will remain for a whole night of Brahmā, which is equal in length to that of his day. Compare "कार्यब्रह्मणो दिवसावसाननिमित्तकस्त्रैलोक्याभावप्रलयो नैमित्तिकप्रलयः। ब्रह्मदिवसश्चतुर्युगसहस्रपरिमितकालः। "चतुर्युगसहस्राणि ब्रह्मणो दिनमुच्यते" इति वचनात् । प्रलयकालः दिवसकालपरिमितः रात्रिकालस्य दिवसतुल्यत्वात् ।......"एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृट् । शेतेऽनन्तासने नित्यमात्मसात्कृत्य चाखिलम्" इति वचनं नैमित्तिके प्रलये मानम्"—(वेदान्तपरिभाषा—Ch. VII).

Also see Visṇupurāṇa, I. 3. 20.

(3) सृष्ट्यर्थं......नियुङ्क्ते पुनः ।—The creation of the mind implies the employment of the mind in creation. So it is said in the Purāṇa—He employed for creation His mind which was accompanied with the desire of creation.'

(4) अथवा.........एव ।—Or, the word मनस here refers to the महत् or the Great Principle.

N. B. Kullūka here offers another explanation of the second half of the verse. Note in this connection—"महदाख्यमाद्यं कार्यं तन्मनः" (सांख्यप्रवचनसूत्र, I. 71). Also—"मननमत्र निश्चयस्तद्वृत्तिका बुद्धिरित्यर्थः" (अनिरुद्ध-वृत्ति).

(5) यद्यपि तत्......स्यात् ।—[An opponent may thus question Kullūka —The present verse unmistakably refers to the creation after an

intermediate dissolution (अवान्तरप्रलय) where the principles are not destroyed but only the three worlds. For this reason you have interpreted मनः सृजति as मनः नियुङ्क्ते because the mind is not destroyed even after an अवान्तरप्रलय। Now you are saying that मनस् may mean the Great Principle (महत्) also. This second explanation of yours is totally incompatible with अवान्तरप्रलय, because the Great Principle (महत्तत्त्व) was created after the great dissolution (महाप्रलय)।]

To this Kullūka thus answers :—

"Though the Great Principle (महत्) was born after the great dissolution (महाप्रलय) and though the creation of this Great Principle has been clearly referred to by the stanza "महान्तमेव etc., (St. 15).—yet in order to narrate the order of creation of the principles (भूत) as also their properties (गुण) which have not yet been dealt with, the author is here reiterating that (previous) creation of the Great Principle (महत्) and other principles after the great dissolution—which (creation) was effected by हिरण्यगर्भ who is identical with His Background—the Supreme Soul.

Thus is the conclusion that Brahmā who is indentical with the Supreme Soul, creates महत् etc., for the creation of this world, in the beginning of his creation after a great dissolution (महाप्रलय). Hence the author shall say afterwards—'Such is the creation in the beginning' (St. 78). If on the other hand the creation of मनस् etc., were after an intermediate dissolution (अवान्तरप्रलय), then the sense of 'beginning' being evident *prima facie* the repetition of the sentence—('such is the creation in the beginning') would become superfluous."

N. B. Thus Kullūka offers two explanations of this verse and prefers the second.

Extracts from other Commentaries

"स प्रजा तावतीं दीर्घां निशामनुभूय निद्रां प्रतिबुध्यते। ततः पुनर्जगत् सृजति। स्वापी

ब्रह्मण उत्तरूप:। न ह्यसौ प्राकृतपुरुषवत् स्वपिति, नित्य' प्रतिबोधात्। तत्र सर्गक्रममाह मन: सदसदात्मकमिति। ननु च 'अप एव ससर्जादा'वित्युक्तम्। केचिदाहु: द्विविध: प्रलय: महाप्रलयोऽवान्तरप्रलयश्च। अवान्तरप्रलयेऽयं क्रम:। मनश्चात्र न तत्त्वान्तर्गतम्, तस्य पूर्वम् उत्पन्नत्वात्। किं तर्हि ? प्रजापति: प्रबुद्ध: मन: सर्गाय सृजति नियुङ्क्त इत्यर्थ:। द्वितीये तु महाप्रलयपक्षे मन: कारणत्वात् महत्तत्त्वमेव मन: ; ततश्च प्रागुक्त' 'महानिति'। पुराणे हि— "मनो महान् मतिर्ब्रह्मा बुद्धिर्महत्तत्त्वं च कीर्त्यते। पर्यायवाचका: शब्दा महत: परिकीर्त्तिता: ॥" इति। (मेधातिथि:)

Remarks

अहर्निशम्—अहश्च निशा च समाहारद्वन्द्व: ; 'जातिरप्राणिनाम्' इत्येकवद्भाव: ; 'स नपुंसकम्' इति क्लीवता ; 'ह्रस्वो नपुंसके प्रातिपदिकस्य' इति ह्रस्वत्वम्।

सदसदात्मकम्—(1) In the sense of mind see our notes on Kullūka St. 14. (3) (2) In the sense of महत्तत्त्व—प्रकृतिविकृत्यात्मकम्—being both an evolvent and an evolute.

The महत् produces the ether.

मन: सृष्टिं विकुरुते चोद्यमानं सिसृक्षया।
आकाशं जायते तस्मात् तस्य शब्दं गुणं विदु: ॥७५॥

Prose.—सिसृक्षया चोद्यमान' मन: सृष्टिं विकुरुते। तस्मात् आकाश' जायते ; तस्य शब्दं गुण' विदु: !

Beng.—(পরমাত্মার) সৃষ্টিবিষয়ক ইচ্ছা দ্বারা প্রেরিত হইয়া মনঃ অর্থাৎ মহত্তত্ত্ব (অহঙ্কারাদি) সৃষ্টি করে। সেই মনঃ বা মহত্তত্ত্ব হইতে আকাশ উৎপন্ন হয় এবং পণ্ডিতগণ শব্দকে আকাশের গুণ বলিয়া থাকেন।

Eng. Equiv.—सृष्टिं विकुरुते—performs the work of creation by modifying itself. चोद्यमान'—being impelled. सिसृक्षया—by the desire to create. आकाशं—etherial space. गुण'—quality.

Eng.—Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced ; they declare that sound is the quality of the latter.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—मनः सृष्टिमिति । मनो महान् सृष्टिं करोति । परमात्मनः स्रष्टुमिच्छया प्रेर्यमाणम् । तस्मात् आकाशमुत्पद्यते ; तच्च पूर्वोक्तानुसारात् अहङ्कारतन्मात्रक्रमेण । आकाशस्य शब्दं गुणं विदुर्मन्वादयः ॥ ७५ ॥

Notes on Kullūka

(1) मनो महान् ।—The word मनस् means the Great Principle (महत्).

(2) परमात्मनः स्रष्टुमिच्छया ।—By the desire of the Supreme Soul to create. Compare "सिसृक्षया 'बहु स्यां प्रजायेय' इति श्रुतिसिद्धया प्रार्थनारूपया" Nīlakaṇṭha.

(3) तच्च......क्रमेण ।—The etherial space did not directly spring from महान् but according to the order already mentioned (St. 14, 15) i. e., महत्—अहङ्कार—पञ्चतन्मात्र—पञ्चमहाभूत, etc.

(4) आकाशस्य etc.—The sound travels through the etherial space and is regarded as its special quality. Compare "आकाशस्य तु विज्ञेयः शब्दो वैशेषिको गुणः" (भाषापरिच्छेद I. 44)—"वैशेषिक इति कथनं तु विशेषगुणान्तरव्यवच्छेदाय" (सिद्धान्तमुक्तावली).

N. B. शब्द is अमूर्त गुण, not visible i. e., not found in visible objects.

Extracts from other Commentaries

"विकुरुते विशेषतः करोति......गुण आश्रित उच्यते । आकाशं तस्य आश्रयो, न आकाशं विना शब्दस्य सम्भवः"—मेधातिथिः ।

"यद् यद् विशिष्टमेव गम्यते स तस्य गुण इति राजवार्तिकम्"—सर्वज्ञनारायणः ।

Remarks

विकुरुते । The use of आत्मनेपद is आर्ष । According to the Sūtras "वेः शब्दकर्मणः" (I. 3. 34) and "अकर्मकाच्च" (I. 3. 35) the root कृञ् preceded by वि takes आत्मनेपद only when it has शब्द as its object (e. g., स्वरान् विकुरुते, उच्चारयतीत्यर्थः) or when it is used intransitively (e. g., छात्रा विकुर्वते, विकारं लभन्ते इत्यर्थः) ।

This verse is also found in Mahābhārata—शान्तिपर्व, 231, 35-36. नीलकण्ठ comments on विकुरुते as विविधाकारां कुरुते ।

The etherial space produces the wind.

आकाशात्तु विकुर्वाणात् सर्वगन्धवहः शुचिः ।
बलवान् जायते वायुः स वै स्पर्शगुणो मतः ॥ ७६ ॥

Prose.—विकुर्वाणात् आकाशात् तु सर्वगन्धवहः शुचिः बलवान् वायुः जायते, स वै स्पर्शगुणः मतः ।

Beng.—বিক্রিয়মাণ আকাশ হইতে সর্ব্বগন্ধবহ পবিত্র বলবান্ বায়ু উৎপন্ন হয়। বায়ু স্পর্শগুণ-বিশিষ্ট—ইহা আচার্য্যগণের অভিমত।

Eng. Equiv.—विकुर्वाणात्—modifying itself. सर्वगन्धवहः—vehicle of all perfumes. शुचिः—pure. बलवान्—powerful. स्पर्शगुणः—possesses the quality of touch.

Eng.—But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes ; that is held to possess the quality of touch.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—आकाशादिति । आकाशात्तु विकारजनकात् सुरभ्यसुरभिगन्धवहः पवित्रो बलवांश्च वायुरुत्पद्यते, स च स्पर्शाख्यगुणवान् मन्वादीनां सम्मतः ॥ ७६ ॥

Notes on Kullūka

(1) विकारजनकात्—Adj. to आकाशात् । This explains विकुर्वाणात् । क्षुभ्यतः acc. to Śrīdhara (विष्णुपुराण, I. 2. 37). Acc. to Medhātithi it qualifies महतः to be understood. See extract below.

(2) सुरभ्यसुरभिगन्धवहः—which carries both sweet and bad smell.

(3) स च स्पर्शाख्यगुणवान् ।—'Touch' is the special quality of वायु. But the quality of touch present in वायु is different from that found in पृथिवी, जल, etc. Thus विश्वनाथ defines the quality of वायु correctly—"अपाकजोऽनुष्णाशीतस्पर्शस्तु पवने मतः ।" (भाषापरिच्छेद, I. 42)—"अनुष्णाशीतस्पर्शस्य

"पृथिव्यामपि सत्त्वात् उक्तमपाकज इति। अपाकजस्पर्शस्य जलादावपि सत्त्वात् उक्तमनुष्णाशीतेति। एतेन वायवीयो विजातीयस्पर्शः दर्शितः।" (सिद्धान्तमुक्तावली)

Extracts from other Commentaries

"भूतात् भूतान्तरस्योत्पत्तिर्नेष्यते, महतः सर्वभूतानामुत्पत्त्यभ्युपगमात्। तेन एवं व्याख्यायते। आकाशादनन्तरं महतो विकुर्वाणात् स्पर्शमात्राभावं गतात् वायुर्जायते।...... उत्तरत्रापि याः पञ्चम्यः ताः न जन्यदर्पेक्षाः। किं तर्हि? वायोः परतः अनन्तरमित्येव योजनीयाः" मेधातिथिः।

Remarks

विकुर्वाणात्—The use of आत्मनेपद may be defended by the rule "अकर्मकाच्च" (I. 3. 35)—विकारं भजमानात्, or क्षुभ्यतः।

This verse is found in 'Mahābhārata—शान्तिपर्व, 231. 37. The last foot reads as—"तस्य स्पर्शो गुणो मतः"।

The wind produces light.

वायोरपि विकुर्वाणाद् विरोचिष्णु तमोनुदम्।
ज्योतिरुत्पद्यते भास्वत् तद्रूपगुणमुच्यते ॥ ७७ ॥

Prose.—विकुर्वाणात् वायोः अपि विरोचिष्णु तमोनुदं भास्वत् ज्योतिः उत्पद्यते, तत् रूपगुणम् उच्यते।

Beng.—বিকারজনক বায়ু হইতে সকল পদার্থের প্রকাশক তমোনাশক এবং দীপ্তিযুক্ত তেজঃ উৎপন্ন হয়। তাহা রূপগুণযুক্ত বলিয়া কথিত হয়।

Eng. Equiv.—विकुर्वाणात्—modifying itself. विरोचिष्णु—brilliant. तमोनुदम्—which dispels darkness. भास्वत्—which illuminates.

Eng.—Next from wind, modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—वायोरपीति। वायोरपि तेज उत्पद्यते। विरोचिष्णु परप्रकाशकम्, तमोनाशनं भास्वत् स्वप्रकाशकं; तच्च रूपगुणम् अभिधीयते ॥ ७७ ॥

Notes on Kullūka

(1) विरोचिष्णु.........स्वप्रकाशकम् ।—As the two terms विरोचिष्णु and भास्वत् are identical in meaning Kullūka explains them differently as 'which illumines others' (परप्रकाशकम्) and 'which illumines the self' (स्वप्रकाशकम्) ।

(2) तच्च रूपगुणम् अभिधीयते ।—Viśvanātha says—"उष्णः स्पर्शस्तेजसस्तु स्याद्रूपं शुक्लभास्वरम्" (भाषापरिच्छेद I. 14). तेजः is of four kinds. Note the following from the कणादसूत्रविवृति of जयनारायण तर्कपञ्चानन—"चतुर्विधं हि तेजः, किञ्चिदुद्भूतरूपस्पर्शं यथा सौरादि, किञ्चिदनुद्भूतरूपस्पर्शं यथा चक्षुरादि, किञ्चिदुद्भूतरूपम् अनुद्भूतस्पर्शम् यथा चान्द्रप्रभादि, किञ्चिदनुद्भूतरूपम् उद्भूतस्पर्शम् यथा भर्जनकपाल्यादिस्थवह्न्यादि"। (I. 2. 3).

Extracts from other Commentaries

"विरोचिष्णु भास्वदिति समानार्थेन शब्दद्वयेन स्वपरप्रकाशता प्रतिपाद्यते। स्वयं दीप्तिमत् परं च भासयति।"—मेधातिथिः।

Remarks

The Mahābhārata reads this verse as :—

"वायोरपि विकुर्वाणाज्ज्योतिर्भवति भास्वरम्। रोचिष्णु जायते शुक्लं तद्रूपगुणमुच्यते ॥ १८ ॥" (शान्तिपर्व—231).

Light produces water and water produces the earth.

ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः ।
अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८ ॥

Prose.—विकुर्वाणात् ज्योतिषः च रसगुणाः आपः स्मृताः। अद्भ्यः गन्धगुणा भूमिः (स्मृता)। इति आदितः एषा सृष्टिः।

Beng.—বিকারজনক তেজঃ হইতে রসগুণযুক্ত জলের উৎপত্তি কথিত হয়। জল হইতে গন্ধগুণযুক্ত ভূমি উৎপন্ন হয়। (মহাপ্রলয়ের পর, সৃষ্টির) আদিতে ভূতবর্গের উৎপত্তি-ক্রম এইরূপ।

Eng. Equiv.—विकुर्वाणात्—modifying itself. रसगुणाः—having the quality of taste. आदितः—in the beginning.

Eng.—And from light modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell ; such is the creation in the beginning.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली ।—ज्योतिषश्चेति । तेजस आप उत्पद्यन्ते । ताश्च रसगुणयुक्ताः । अद्भ्यो गन्धगुणयुक्ता भूमिः—इत्येषा महाप्रलयानन्तरसृष्ट्यादौ भूतसृष्टिः । तैरेव भूतैरवान्तरप्रलयानन्तरमपि भूरादिलोकत्रयनिर्माणम् ॥ ७८ ॥

Notes on Kullūka

(1) ताश्च रसगुणयुक्ताः ।—Vide भाषापरिच्छेद, I. 39. "वर्णः शुक्लो रसस्पर्शौ जले मधुरशीतलौ । स्नेहस्तत्र द्रवत्वं तु सांसिद्धिकमुदाहृतम् ॥"

(2) गन्धगुणयुक्ता भूमिः ।—Compare "तत्र क्षितिर्गन्धहेतुर्नानारूपवती मता । षड्विधस्तु रसस्तत्र गन्धस्तु द्विविधो मतः ॥ ३५ ॥ स्पर्शस्तस्यास्तु विज्ञेयो ह्यनुष्णाशीतपाकजः" ।३६। (भाषापरिच्छेद, I).

(3) इत्येषा......सृष्टिः ।—This is the order of creation of the elements (भूत) in the beginning of the creation after a total dissolution (महाप्रलय).

N. B. Kullūka cites this last line of this verse as a support of his theory that the present account of the creation of the principles is after a महाप्रलय and not अवान्तरप्रलय । See our notes on Kullūka St. 75 (5).

(4) तैरेव......etc. ।—With these (five) elements are made the three worlds after an intermediate dissolution (अवान्तरप्रलय), because the five elements are not destroyed after an अवान्तरप्रलय.

Extracts from other Commentaries

"एतत्तु गुणानुकथनम् अध्यात्मचिन्तायामुपयुज्यते । उक्तं हि पुराणकारैः—"इह अभ्यन्तरानीह तिष्ठन्तीन्द्रियचिन्तकाः । भौतिकास्तु शतं पूर्णं सहस्रं त्वभिमानिनः ॥ अहङ्कार-

चिन्तकाः। महात्मकाः सहस्राणि दश तिष्ठन्ति विज्वराः। पूर्णं शतसहस्रं तु तिष्ठन्त्यव्यक्तचिन्तकाः॥ पुरुषं निर्गुणं प्राप्य परिसंख्या न विद्यते।"—मेधातिथिः।

Remarks

वायुपुराण reads—......बौद्धा दशसहस्राणि तिष्ठन्ति विगतज्वराः।......निर्गुणं प्राप्य कालसंख्या न विद्यते।

The महाभारत reads this verse as—"ज्योतिषोऽपि विकुर्वाणाद्भवन्त्यापो रसात्मिकाः। अद्भ्यो गन्धस्तथा भूमिः सर्वेषां सृष्टिरुच्यते॥ १९॥"—शान्तिपर्व, 231.

Mandalik's edition of Manusaṁhitā cites another verse just after this. This has not been commented by our commentator, but it is a sort of reminder. The verse—"परस्परानुप्रवेशाद्धारयन्ति परस्परम्। गुणं पूर्वस्य पूर्वस्य धारयन्त्युत्तरोत्तरम्॥"

852000 divine yers make one Manvantara.

यत् प्राग् द्वादशसाहस्रमुदितं दैविकं युगम्।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते॥ ७९॥

Prose.—यत् द्वादशसाहस्रं दैविकं युगम् प्राक् उदितम्, एकसप्ततिगुणं तत् इह मन्वन्तरम् उच्यते।

Beng.—(দৈব) দ্বাদশ সহস্র সংবৎসরে যে এক দৈবযুগের বিষয় পূর্ব্বে অভিহিত হইয়াছে। এক সপ্ততিগুণ সেই দৈবযুগ এই শাস্ত্রে এক 'মন্বন্তর' নামে কথিত হয়।

Eng. Equiv.—दैविकम्—divine. एकसप्ततिगुणं—multiplied by seventyone.

Eng.—The before-mentioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one (constitutes what) is here named the period of a Manu (Manvantara).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—यत् प्रागिति। यत् पूर्वं द्वादशवर्षसहस्रपरिमाणं—सन्ध्या-सन्ध्यांशसहितं चतुर्णां चतुर्युगम् दैवानाम् एकं युगमुक्तं तदेकसप्ततिगुणितं मन्वन्तराख्यः काल इह शास्त्रे अभिधीयते। तत्र एकस्य मनोः सर्गाद्यधिकारः॥ ७९॥

Notes on Kullūka

(1) सन्ध्या......युगम् ।—The four human ages, together with their सन्ध्या and सन्ध्यांश (which consist of 12000 divine years)—make one divine age.

(2) तदेकसप्ततिगुणितम् ।—That (divine age) multiplied by seventy-one, i. e., 71 such divine ages (make one मन्वन्तर).

(3) तत्र etc. ।—There one Manu is in charge of creation, etc.

N. B. The present मनु is वैवस्वत मनु ।

Remarks

Thus, मन्वन्तर = 12000 × 71 = 852000 divine years × 360
= 306720000 human years.
= $\frac{1}{14}$ day of Brahmā, the 14 मन्वन्तरs making up one whole day.

Eternal is the cycle of Manvantara, creation and destruction.

मन्वन्तराण्यसंख्यानि सर्गः संहार एव च ।
क्रीड़न्निवैतत् कुरुते परमेष्ठी पुनः पुनः ॥ ८० ॥

Prose.—मन्वन्तराणि सर्गः संहारः एव च असंख्यानि । परमेष्ठी क्रीड़न् इव एतत् पुनः पुनः कुरुते ।

Beng.—মন্বন্তর অসংখ্য; সৃষ্টি এবং প্রলয়ও অসংখ্য। পরমেষ্ঠী লীলাচ্ছলে এই সৃষ্টি ও প্রলয় পুনঃ পুনঃ করিয়া থাকেন।

Eng. Equiv.—असंख्यानि—numberless. सर्गः—creation. संहार—destruction. क्रीड़न्निव—as if sporting. परमेष्ठी—Brahman.

Eng.—The Manvantaras, the creations and destructions (of the world, are) numberless ; sporting, as it were, Brahman respeats this again and again.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—मन्वन्तराणीति । यद्यपि चतुर्दश मन्वन्तराणि पुराणेषु परिगण्यन्ते तथापि सर्गप्रलयानाम् आनन्त्यात् असंख्यानि, आवृत्त्या सर्गः संहारश्च असंख्याः ।

एतत् सर्वं क्रीड़न्निव प्रजापतिः पुनः पुनः कुरुते। सुखार्था हि प्रवृत्तिः क्रीड़ा, तस्य च आप्तकामत्वात् न सुखार्थिता इति इवशब्दः प्रयुक्तः। परमे स्थाने अनावृत्तिलक्षणे तिष्ठतीति परमेष्ठी। प्रयोजनं विना परमात्मनः सृष्ट्यादौ कथं प्रवृत्तिरिति चेत् लीलयैव, एवंस्वभावत्वादित्यर्थः। व्याख्यातुरिव करचालनादौ। तथा च शारीरकसूत्रम्—"लोकवत्तु लीलाकैवल्यम्" ॥ ८० ॥

Notes on Kullūka

(1) यद्यपि......असंख्यानि।—Though in the Purāṇas only fourteen Manvantaras have been enumerated, yet they (मन्वन्तर) are numberless because the cycle of creation and destruction is eternal.

(2) आवृत्त्या......असंख्याः।—Thus countless is the number of creation and destruction by way of repeated evolution (आवृत्ति).

(3) एतत्......कुरुते।—And the Creator creates and destroys again and again (as if in sport.)

(4) सुखार्था......प्रयुक्तः।—An enterprise for seeking pleasure may be termed as 'sport' (क्रीड़ा); but Brahman, whose desires are all fulfilled, cannot have any desire for pleasure; hence the expression 'as if' has been used.

N. B. Though to our normal vision it seems that God sports with this endless cycle of creation and destrction, yet, in fact, He does not sport at all and our vision is a mere illusion. The reason is that all His desires are fulfilled and He cannot do any work with any end in view.—Compare : "आप्तकामानां हि कामाभावे स्वात्मन्यवस्थानात् प्रवृत्त्यनुपपत्तिः। आत्मकामत्वे च आप्तकामता। आत्मा हि ब्रह्म। तद्विदो हि परप्राप्तिं वक्ष्यति। अतोऽविद्यानिवृत्तौ स्वात्मन्यवस्थानं परप्राप्तिः।" (शाङ्करभाष्यतैत्तिरीयोपनिषत्, I).Also—"भोगार्थं सृष्टिरित्यन्ये क्रीड़ार्थमिति चापरे। देवस्यैव स्वभावोऽयमाप्तकामस्य का स्पृहा" ॥—गौड़पादकारिका।

(5) परमे......परमेष्ठी।—परमेष्ठी is He Who resides in that supreme position from which there is no return or fall (आवृत्तिः).

N. B. Bhānuji thus analyzes the word—"परमे व्योमनि चिदाकाशे ब्रह्मपदे वा तिष्ठति"; vide also the Śruti—"न स पुनरावर्तते" which means मुक्तो न संसारी भवति।

(6) प्रयोजनं विना......करचालनादौ।—Now if anybody asks—how would you account for the propensity (प्रवृत्ति) on the part of Brahman to create and destroy if He has no end in view at all?—To this the answer is that it is merely out of sport and amusement i. e., because of His such nature; just like an expounder (व्याख्याता) when he explains things often moves his hands (spontaneously).

(7) तथा च etc.।—This is ब्रह्मसूत्र—II. 1. 33. The great Śankara says—Just like the sports in the garden on the part of kings or his ministers, or like our breath which comes in and goes out spontaneously—God playfully tackles the cycle of creation, and thus playing He has no end in view because that is not attested to by Śruti; nor can we question His nature. Though it seems to us that the creation of the universe is a very difficult task yet it is done by His mere sport because His power is immeasurable. And if you like to discover any subtle end-in-view on the part of a being even in his play, you cannot do the same here, simply because the Veda does not attest to it. Neither you can say that there was no creation because the Veda attests to it; nor you can call Him mad in His enterprise, because the Veda says that He is omniscient.—Compare "यथा लोके कस्यचित् आप्तैषणस्य राज्ञो राजामात्यस्य वा व्यतिरिक्तं किमपि प्रयोजनमनभिसन्धाय केवलं लीलारूपाः प्रवृत्तयः क्रीड़ाविहारेषु भवन्ति, यथा चोच्छ्वासप्रश्वासादयोऽनभिसन्धाय बाह्यं किञ्चित् प्रयोजनं स्वभावादेव सम्भवन्ति, एवमीश्वरस्याप्यनपेक्ष्य किञ्चित् प्रयोजनान्तरं स्वभावादेव केवलं लीलारूपा प्रवृत्तिर्भविष्यति। न हीश्वरस्य प्रयोजनान्तरम् निरूप्यमाणं न्यायतः श्रुतितो वा सम्भवति। न च स्वभावः पर्यनुयोक्तुं शक्यते। यद्यप्यस्माकमियं जगद्बिम्बरचना गुरुतरसंरम्भेवाभाति; तथापि परमेश्वरस्य लीलयैव केवलेयम्, अपरिमितशक्तित्वात्। यदि नाम लोके लीलास्वपि किञ्चित् सूक्ष्मं प्रयोजनमुत्प्रेक्ष्येत, तथापि नैवात्र किञ्चित् प्रयोजनमुत्प्रेक्षितुं शक्यते

आप्तकामश्रुतेः। नाप्यप्रवृत्तिरुन्मत्तप्रवृत्तिर्वा। सृष्टिश्रुतेः, सर्वज्ञश्रुतेश्च। न चेयं परमार्थविषया सृष्टिश्रुतिः, अविद्याकल्पितनामरूपव्यवहारगोचरत्वात्, ब्रह्मात्मभावप्रतिपादनपरत्वाच्च इत्येतदपि नैव विस्मर्तव्यम्।" (शाङ्करभाष्य on II. 1. 33).

Remarks

Vide, Bhāmati, Kalpataru and specially Parimala for a clear conception of spontaneous and motiveless लीला as distinguished from क्रीड़ा (with a motive).

Virtue and truth are perfect in the Krita age.

चतुष्पात् सकलो धर्मः सत्यञ्चैव कृते युगे।
नाधर्मेणागमः कश्चिन्मनुष्यानुपवर्तते[1] ॥ ८१ ॥

Prose.—कृते युगे सकलो धर्मः चतुष्पात् (भवति)। सत्यं च एव (भवति); (तस्मिन् कृतयुगे) कश्चित् आगमः मनुष्यान् न अधर्मेण उपवर्तते।

Beng.—সত্যযুগে সমগ্র ধর্ম্ম চতুষ্পাৎ অর্থাৎ সর্ব্বাঙ্গসম্পূর্ণ ছিল, এবং সত্যও পূর্ণমাত্রায় বিরাজমান ছিল। (সেই সত্যযুগে) মনুষ্যগণের ধনবিদ্যাদির অর্জ্জন অধর্ম্মপূর্ব্বক হইত না।

Eng. Equiv.—चतुष्पात्—four-footed. अधर्मेण—by unrighteousness. आगमः—gain. उपवर्तते—accrue to.

Eng.—In the Kṛta age Dharma is four-footed and entire, and (so is) Truth ; nor does any gain accrue to men by unrighteousness.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—चतुष्पात् सकलो धर्म इति। सत्ययुगे सकलो धर्मः चतुष्पात् सर्वाङ्गसम्पूर्ण आसीत्। धर्मे मुख्यपादासम्भवात् "वृषो हि भगवान् धर्मः" इत्याद्यागमे वृषत्वेन कीर्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात्, सत्ययुगेऽपि यज्ञादिधर्माणां सर्वैरङ्गैः समग्रत्वात्, सम्पूर्णत्वपरोऽयं चतुष्पाच्छब्दः। अथवा "तपः परम्" इत्यत्र मनुनैव तपोज्ञानयज्ञदानानां चतुर्णां कीर्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात् पादत्वेन निरूपिताः सत्ययुगे समग्रा इत्यर्थः। तथा सत्यञ्च

1. Bangavasi ed.—प्रतिवर्तते ; Kullūka's comm. seems to support this reading.

कृतयुगे आसीत्—सकलधर्मश्रेष्ठत्वात् सत्यस्य पृथक् ग्रहणम्। तथा न शास्त्रातिक्रमेण धनविद्यादिः आगमः उत्पत्तिर्मनुष्यान् प्रति सम्पद्यते ॥८१॥

Notes on Kullūka

(1) धर्मं मुख्या......चतुष्पात्त्वम्: ।—The word चतुष्पात् (four-footed) refers to the entirety or perfection (of Dharma), since Dharma cannot have any foot (पाद) in the literal (मुख्य) sense of the term and so it has been described as a bull in the Smṛtis, e. g., in Manusaṁhitā (VIII 16). "The divine justice is said to be a bull" ; and because a a bull is said to be perfect (in form) when it has got all the four legs,—also because in the Kṛta age virtues like sacrifices etc., are perfect with all their integral parts.

N. B. : Compare "वृषो हि भगवान् धर्मस्तस्य यः कुरुते ह्यलम्।

वृषलं तं विदुर्देवास्तस्माद्धर्मं न लोपयेत् ॥ १६ ॥ (Ch. VIII).

also Kullūka's commentary thereon—"कामान् वर्षतीति वृषः, वृषशब्देन धर्म एवाभिधीयते" ।

(2) अथवा......समग्रा इत्यर्थः ।—Or, (by the perfection of Dharma in in Kṛta age) we mean that in the Kṛta age all these four were present, viz., austerities, knowledge, sacrifices and liberality—which have been described by Manu (in verse 86) as the distinctive virtues of the four ages repectively, and each of which make one foot (or quarter and ¼ taken 4 times make up the perfect whole).

(3) सकलधर्म......ग्रहणम् ।—Truth (though included in Dharma) has been separately mentioned because of its paramount importance amongst all other virtues.

(4) शास्त्रातिक्रमेण—by transgressing the scriptual injunctions.

Extracts from other Commentaries

"यागादेव धर्मत्वात् तस्य च अनुष्ठेयस्वभावत्वात् विग्रहाभावात् न पादशब्दः शरीरावयववचनः, किं तर्हि ? अंशमात्रवचनः। न हि धर्मस्य शरीरमस्ति पुरुषविधं पशुपक्ष्यादिविधं वा। तेन

स्वांशैश्चतुर्भिरुपेतश्चतुष्पादुच्यते । तेन योऽयं धर्मः चतुष्पात् कृतयुग आसीत् यागस्य तावत्-प्रयोगावस्थस्य चत्वारो होतृकाः—होता, ब्रह्मा, उद्गाताध्वर्युरिति । चत्वारो वर्णाः, चत्वारः आश्रमा वा ।......अथवा धर्मप्रतिपादकं वाक्यं धर्मः । तस्य च चत्वारः पादाः चत्वारि पदजातानि । नामाख्याते चोपसर्गनिपाताश्च ।"—मेधातिथिः ।

Remarks

चतुष्पात्—चत्वारः पादाः यस्य सः (बहुव्रीहिः) । In a बहुव्रीहि compound the लोप comes as समासान्त of the word पाद by the rule "संख्या-सु-पूर्वस्य" (V. 4. 140) i. e., the final अ of the word पाद is elided.

According to Medhātithi the four feet represent :—

(1) The four principal priests at a sacrifice,

(2) Or, the four main castes,

(3) Or, austerities, knowledge, sacrifice and liberality (acc. to Kullūka),

(4) Or, the four kinds of words—noun, verb, prefix, and indeclinable.

The Mahābhārata—(शान्तिपर्व—231) reads the last foot of this verse as—"परस्तस्य प्रवर्तते"—23.

In the other three ages Dharma is deprived successively of one foot.

इतरेष्वागमाद्धर्मः पादशस्त्ववरोपितः ।
[1]चौरिकानृतमायाभिर्धर्मश्चापैति पादशः ॥ ८२ ॥

Prose.—इतरेषु (युगेषु) तु (अधर्मेण) आगमात् धर्मः पादशः अवरोपितः, धर्मः च चौरिकानृतमायाभिः पादशः अपैति ।

Beng.--অপরাপর যুগসমূহে অধর্ম-দ্বারা ধনবিদ্যাদির অর্জনবশতঃ ধর্ম্ম এক

1. चौरिका......—नन्दनः

এক পাদ হীনত্ব প্রাপিত হয় ; চৌর্য্য, অসত্য ও কাপট্য দ্বারা ধর্ম্মফলও এক এক পাদ হ্রাস প্রাপ্ত হয়।

Eng. Equiv.—इतरेषु—In the other. आगमात्—by the reasons of (unjust) gains. पादशः—of one foot. अवरोपितः—is deprived. चौरिकानृतमायाभिः—through theft, falsehood and fraud.

Eng.—In the other (three ages) by reason of (unjust) gains (āgama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merits (gained by men) is diminished by one fourth (in each).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इतरेष्विति। सत्ययुगादन्येषु त्रेतादिषु आगमात् अधर्मेण धनविद्यादेरर्जनात्, तस्यैव पूर्वश्लोके प्रकृतत्वात्। आगमात् शास्त्रात् इति गोविन्दराजो मेधातिथिश्च; धर्मः यागादिः यथाक्रमं प्रतियुगम् पादं पादम् अवरोपितः हीनः कृतः। तथा धनविद्यार्जितोऽपि यो धर्मः प्रचरति सोऽपि चौर्यासत्यच्छद्मभिः प्रतियुगं पादशो ह्रासात् व्यपगच्छति। त्रेतादियुगैः सह चौरिकानृतछद्मनां न यथासंख्यं, सर्वत्र सर्वेषां दर्शनात्॥ ८२॥

Notes on Kullūka

(1) आगमात्......प्रकृतत्वात्।—The word आगमात् means—on account of acquisition of wealth, knowledge, etc., by dishonest means—because the phrase अधर्मेण आगमः has been referred to in the previous stanza (St. 81).

(2) आगमात्......मेधातिथिश्च।—Medhātithi and Govindarāja explain the word आगमात् as शास्त्रात् i. e., 'Dharma which is derived from the sacred lore i. e., Veda.'

(3) धर्मः यागादिः।—Dharma means performance, like sacrifice, etc.

(4) धनविद्यार्जितोऽपि यो धर्मः।—And also that Dharma which is acquired by wealth and learning.

N. B. In the former case धर्म means acts, and in the latter, the merit which accrues to us by those acts.

(5) त्रेतादिषु......etc.—Theft, falsehood and fraud are not to be connected respectively with the three ages त्रेता, द्वापर and कलि—because all these vices are equally found to be present in all the three ages.

N. B. यथासंख्यम्—respectively—compare : "यथासंख्यमनूद्देश उद्दिष्टानां क्रमेण यत्"—(साहित्यदर्पण—X.)

Extracts from other Commentaries

"धर्मोऽध्ययनमाद्यारोपणमेव धर्मावरोपणमभिप्रेतम्। चौरकमिति पाठः। चौरकं चौर्यं मनोज्ञादित्वाद् वुञ्। द्वितीयोऽत्र धर्मशब्दोऽनुष्ठानवचनः"—नन्दनः।

Remarks

The Mahābhārata (शान्तिपर्व—231) reads this verse as :—

"इतरेष्वागमाद्धर्मः पादशस्त्ववरोप्यते। चौर्यकानृतमायाभिरधर्मश्चोपचीयते" ॥ २४ ॥

Men live 400 years in the Krita age and in each of the succeding ages their life is lessened by one quarter.

अरोगाः सर्वसिद्धार्थाश्चतुर्वर्षशतायुषः।
कृते त्रेतादिषु ह्येषां वयो ह्रसति पादशः ॥ ८३ ॥

Prose.—कृते (मनुष्याः) अरोगाः सर्वसिद्धार्थाः चतुर्वर्षशतायुषः (भवन्ति)। त्रेतादिषु हि एषां वयः पादशः ह्रसति।

Beng.—সত্যযুগে (নরগণ) রোগহীন, চরিতার্থ ও চতুঃশতবর্ষ-পরিমিত-আয়ুঃ-সম্পন্ন থাকেন। ত্রেতাদিযুগে ইহাদিগের আয়ুঃ ক্রমে ক্রমে এক এক পাদ হ্রাস প্রাপ্ত হয়।

Eng. Equiv.—अरोगाः—free from disease. सर्वसिद्धार्थाः—with all their aims accomplished. चतुर्वर्षशतायुषः—living four hundred years. ह्रसति—is lessened. पादशः—by one quarter.

Eng—(Men are) free from disease, accomplish all their aims, and live four hundred years in the Kṛta age, but in the Tretā and

(in each of) the succeeding (ages) their life in lessened by one quarter.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अरोगा इति। रोगनिमित्ताधर्माभावात् अरोगाः सर्वसिद्ध-काम्यफलाः प्रतिबन्धकाधर्माभावात्, चतुर्वर्षशतायुष्ट्वं स्वाभाविकम्, अधिकायुःप्रापकधर्मवशात् अधिकायुषोऽपि भवन्ति। तेन "दशवर्षसहस्राणि रामो राज्यमकारयत्" इत्याद्यविरोधः। "शतायुर्वै पुरुषः" इत्यादिश्रुतौ तु शतशब्दो बहुत्वपरः कलिपरो वा। एवंरूपाः मनुष्याः कृते भवन्ति, त्रेतादिषु पुनः पादं पादम् आयुरल्पीभवतीति (अल्पं भवतीति) ॥ ८३ ॥

Notes on Kullūka

(1) रोगः......अरोगाः।—They were free from disease because of the absence of अधर्म which is the cause of disease.

(2) सर्वसिद्ध......धर्माभावात्।—They had all their aims accomplished because there was no अधर्म which is an impeding factor (प्रतिबन्धक) in the realization of their aims.

N. B. Vide the dictum—"प्रतिबन्धकात्यन्ताभावस्यैव कार्यमात्रे हेतुत्वात्" (दिनकरी—p. 22).

(3) चतुर्वर्ष......भवन्ति।—Four hundred years are the natural term of human longevity—which may, however, be lengthened by the per formance of धर्म as it promotes long life.

(4) तेन......इत्याद्यविरोधः।—Hence there is no contradiction in the statement—'Rāma ruled for ten thousand years' (Mahābhārata—वनपर्व—......)

(5) शतायुर्वै......कलिपरो वा।—In the Vedic text "one hundred years are the term of human existence" (Kāṭhaka 34. 5), the word 'hundred' is used in the sense of 'many' or it refers to the Kali Yuga only.

N. B. Compare : "किं पुनरद्यत्वे। यः सर्वथा चिरं जीवति वर्षशतं स जीवति" (महाभाष्य, 1. 1. 1). Rāghavānanda criticizes Kullūka (Q. V.). शतायुः is often interpreted as पूर्णायुः।

Extracts from other Commentaries

"पादश इति। न चात्र चतुर्थो भागः पादः, किं तर्हि भागमात्रम्, षं शतः आयुः क्षीयते इत्यर्थः। तथा च केचिद् बाला म्रियन्ते केचित् तरुणाः, केचित् प्राप्तजरसः, परिपूर्णमायुर्दुर्लभम्"—मेधातिथिः।

"वयो ह्रसतीत्युपलक्षणम् आरोग्यसिद्धार्थत्वे अपीति ग्राह्यम्"—सर्वज्ञनारायणः।

"यद्वा वर्षशतशब्दो बाल्यादिवयश्चतुष्कपरः तेन शतान्त एव म्रियते इत्यर्थः। न तु कलियुगमधिकृत्य श्रुतेः प्रवृत्तिः तस्याः साधारण्यात्"—राघवानन्दः।

Remarks

सर्वसिद्धार्था—a more grammatical form would be सिद्धसर्वार्थाः।

चतुर्वर्षशतायुषः—चत्वारि वर्षशतानि आयुः येषां ते त्रिपदतत्पुरुषः। वर्षाणां शतानि वर्षशतानि।

The Mahābhārata (शान्तिपर्व—231) reads the second half of the verse as—"कृते त्रेतायुगे तेषां पादशो ह्रसते वयः" ॥ २५ ॥

The life of mortals, the desired results oi works and the power of embodied spirits—bear fruit acc. to the character of the age.

वेदोक्तमायुर्मर्त्यानामाशिषश्चैव कर्मणाम्।
फलन्त्यनुयुगं लोके प्रभावश्च शरीरिणाम् ॥ ८४ ॥

Prose—मर्त्यानाम् वेदोक्तम् आयुः, कर्मणाम् आशिषः च, शरीरिणाम् प्रभावः च लोके अनुयुगं फलन्ति।

Beng.—মনুষ্যদিগের বেদোক্ত আয়ুঃ, কর্ম্মের ফলবিষয়ক প্রার্থনা এবং ব্রাহ্মণাদির প্রভাব যুগানুরূপ ফল প্রদান করিয়া থাকে।

Eng Equiv—वेदोक्तम्—mentioned in the Veda. आशिषः—desired results. फलन्ति—are fruits. अनुयुगम्—according to (the character of) the age.

Eng.—The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied

(spirits) are fruits proportioned among men according to (the character of) the age.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—वेदोक्तमायुरिति । "शतायुर्वै पुरुषः" इत्यादिवेदोक्तमायुः, कर्मणाञ्च काम्यानां फलविषयाः प्रार्थनाः, ब्राह्मणादीनाञ्च शापानुग्रहक्षमत्वादिप्रभावाः युगानुरूपेण फलन्ति ॥ ८४ ॥

Notes on Kullūka

(1) कर्मणाञ्च......प्रार्थनाः ।—काम्यकर्म—one of the six kinds of कर्म. See St. 1 ("काम्यानि स्वर्गादीष्टसाधनानि ज्योतिष्टोमादीनि"—वेदान्तसारः)—The word आशीः means desire (प्रार्थना or अभिलाषः)—vide "आशीरुरगदंष्ट्रायां हितप्रार्थनयोः" इति शाश्वतः—as quoted by Mallinātha on Kumara V. 76 ("अगच्छ-दाश्रमं निराशिषः सतः").

(2) शापानुग्रहक्षमत्वादिप्रभावाः—power like pronouncing a curse and bestowing a boon.

Extracts from other Commentaries

"यद्यपि शतायुः पुरुष इति वेदे पठ्यते तदेव चतुर्वर्षशतमेव शतवर्षत्वेनोक्तम्"—सर्वज्ञ-नारायणः ।

Remarks

अनुयुगम्—युगस्य सदृशम् इत्यनुयुगम्—सादृश्यार्थे अव्ययीभावः ।

The duties vary according to ages.

अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे ।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः ॥ ८५ ॥

Prose.—युगह्रासानुरूपतः नृणां कृतयुगे अन्ये धर्माः, त्रेतायाम् (च अन्ये धर्माः), द्वापरे अपरे (धर्माः), कलियुगे अन्ये (धर्माः भवन्ति) ।

Beng.—সত্যযুগে মনুষ্যদিগের ধর্ম্ম একরূপ, ত্রেতাযুগে অন্যরূপ, দ্বাপরে অপররূপ ও কলিযুগে পৃথগ্‌রূপ। যুগহ্রাসানুসারে ধর্ম্ম ভিন্ন ভিন্ন হয়।

Eng. Equiv.—One set of duties (is prescribed) for men in the Kṛta age, different ones in the Tretā and in the Dvāpara, and (again) another (set) in the Kali, in proportion as (those) ages decrease in the length.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अन्य इति। कृतयुगे अन्ये धर्माः भवन्ति, त्रेतादिष्वपि युगापचयानुरूपेण धर्मवैलक्षण्यम् ॥ ८५ ॥

Extracts from other Commentaries

"धर्मशब्दो न यागादिवचन एव। किं तर्हि ? पदार्थगुणभावे वर्तते। अन्ये पदार्थानां धर्माः प्रतियुगं भवन्ति। यथा प्रागदर्शितम्। यथा वसन्तेभ्यः पदार्थानां स्वभावोऽन्यो ग्रीष्मे च एव वर्षासु, एवं युगेष्वपि"—मेधातिथिः।

Remarks

This verse is found in the Mahābhārata—शान्तिपर्व—231-27.

Austerities, knowledge, sacrifices and liberality are the chief virtues of सत्य, त्रेता, द्वापर and कलि respectively.

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ ८६ ॥

Prose.—कृतयुगे तपः परम् उच्यते, त्रेतायां ज्ञानं (परम् उच्यते), द्वापरे यज्ञम् एव (परम्) आहुः, कलौ युगे एकं दानं (परम् आहुः)।

Beng.—সত্যযুগে তপস্যা প্রধান ধর্ম, ত্রেতাযুগে জ্ঞান, দ্বাপরযুগে যজ্ঞ এবং কলিযুগে দানই প্রধান ধর্ম—ইহা পণ্ডিতগণ বলিয়া থাকেন।

Eng.—In the Kṛta age, the chief (virtue) is declared to be (the performance of) austerities ; in the Tretā ; (divine) knowledge ; in the Dvāpara (the performance of) sacrifices ; in the Kali liberality alone.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—तपः परमिति। यद्यपि तपःप्रभृतीनि सर्वाणि सर्वयुगेषु अनुष्ठेयानि तथापि सत्ययुगे तपः प्रधानं महाफलमिति ख्याप्यते। एवमात्मज्ञानं त्रेतायुगे, द्वापरे यज्ञः, दानं कलौ ॥ ८६ ॥

Notes on Kullūka

(1) यद्यपि......शस्यते ।—Though all the virtues like penance, etc. are to be performed in all the ages, yet (the present verse) only signifies that penance is the chief virtue in the Kṛta Yuga and brings great results.

Extracts from other Commentaries

"तपः प्रधानं तत्र महाफलम् । दीर्घायुषो रोगवर्जितास्तपसि समर्था भवन्ति, अनेनाभिप्रायेण उच्यते । ज्ञानमध्यात्मविषयम्, शरीरक्लेशादन्तर्नियमो नातिदुष्करः । यागे तु न महाक्लेशः इति द्वापरे यज्ञः प्रधानम् । दाने तु न शरीरक्लेशः, न अन्तःसंयमः, न चातीव विदत्ता उपयुज्यते ।"—मेधातिथिः ।

Remarks

On this verse compare the following parallel passages :—

"कृतेषु मानवा धर्मास्त्रेतायां गौतमाः स्मृताः ।
द्वापरे शङ्खलिखिताः कलौ पाराशराः स्मृताः ॥"—Quoted by रामचन्द्र ।

"ब्राह्मं कृतयुगं प्रोक्तं त्रेता तु क्षत्रियं युगम् ।
वैश्यो द्वापरमित्याहुः शूद्रः कलियुगः स्मृतः" ॥—

Read by रामचन्द्र after verse 86.

The present verse is also found in the Mahābhārata—शान्तिपर्व—231—28—which reads 'ज्ञानमुत्तमम्' for 'ज्ञानमुच्यते' ।

The verse is also found in पराशरसंहिता—I. 23.

The Creator assigned separate duties and occupations to Brāhmaṇa Kṣatriya, Vaiśya and Śūdra.

सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः ।
मुखबाहूरुपज्जानां पृथक् कर्माण्यकल्पयत् ॥८७॥

Prose.—महाद्युतिः सः अस्य सर्वस्य सर्गस्य गुप्त्यर्थं मुखबाहूरुपज्जानां पृथक् कर्माणि अकल्पयत् ।

Beng.—মহাতেজস্ক ব্রহ্মা সমগ্র সৃষ্টিরক্ষার নিমিত্ত মুখ, বাহু, উরু ও পাদ হইতে জাত চতুর্বর্ণের পৃথক্ পৃথক্ কর্ম্মের ব্যবস্থা করিয়াছেন ।

Eng. Equiv.—सर्गस्य—of this creation. गुप्त्यर्थं—in order to protect. महाद्युतिः—the most resplendent one. कर्माणि—occupations. अकल्पयत्—assigned.

Eng.—But in order to protect this universe, He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs and feet.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—सर्वस्यास्येति । स ब्रह्मा महातेजा अस्य सर्गस्य समग्रस्य 'अग्नौ प्रास्ताहुतिः' इति न्यायेन रक्षार्थं मुखादिजातानां ब्राह्मणादीनां विभागेन कर्माणि दृष्टादृष्टार्थानि निर्मितवान् ॥ ८७ ॥

Notes on Kullūka

(1) अग्नौ......रक्षार्थं ।—In order to protect this universe in the manner as referred to in the stanza (Manu III. 76). See our notes on Kullūka St. 31.

(2) कर्माणि दृष्टादृष्टार्थानि ।—दृष्टार्थकर्म are those actions whose results are directly perceived and अदृष्टार्थ कर्म are those actions whose results are not dirrctly perceived.

Extracts from other Commentaries

"येषां ते यादृशम्' इति प्राक् प्रतिज्ञातं प्रक्रमते"—सर्वज्ञनारायणः ।

Remarks

मुखबाहूरुपज्जानाम्—मुखं च बाहू च ऊरू च पदौ च मुखबाहूरुपत् (समाहारद्वन्द्वः) by the rule "द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम्" (II. 4. 2). तस्मात् जायन्ते ये तेषाम् ।

Vide—"ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ १२ ॥ Ṛv. X. 90.

Teaching, studying etc., are the duties of a Brāhmaṇa.

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ॥ ८८ ॥

Prose.—(स ब्रह्मा) ब्राह्मणानां अध्ययनम् अध्यापनं यजनं याजनं यथा दानं प्रतिग्रहञ्च एव अकल्पयत् ।

Beng.—অধ্যয়ন, অধ্যাপন, যজন, যাজন, দান, ও প্রতিগ্রহ (এই কর্ম্ম-সমূহ) তিনি ব্রাহ্মণের জন্য ব্যবস্থা করিয়াছেন ।

Eng.—To Brāhmaṇas he assigned teaching and studying (the Vedas), sacrificing for their own benefit and for others, giving and accepting of alms.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अध्यापनादीनाम् इह सृष्टिप्रकरणे सृष्टिविशेषतया अभिधानम्, विधिस्त्वेषामुत्तरत्र भविष्यति । अध्यापनादीनि षट् कर्माणि ब्राह्मणानां कल्पितवान् ॥ ८८ ॥

Notes on Kullūka

(1) अध्यापनादीनाम्...भविष्यति ।—Occupations like teaching, etc., have been mentioned here in this chapter, as special types of creation. The injunctions (विधि) regarding these occupations, shall be told later on (in Ch. X. 75-79, 99).

N. B. Of these occupations a Brāhmaṇa should maintain his livelihood on three only—compare "षण्णान्तु कर्मणामस्य त्रीणि कर्माणि जीविका । याजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः ॥" (X. 76).

Remarks

यजनम् – sacrificing for one's own benefit.

याजनम्—sacrificing for the benefit of others.

Protecting the people, bestowing gifts, etc., are the duties of a Kṣatriya.

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।
विषयेष्वप्रसक्तिश्च[1] क्षत्रियस्य समासतः ॥८९॥

Prose.—(स ब्रह्मा) क्षत्रियस्य प्रजानां रक्षणं, दानम्, इज्याध्ययनम् एव च विषयेषु अप्रसक्तिं च समासतः (अकल्पयत्) ।

Beng.—প্রজাপালন, দান, যজ্ঞ, অধ্যয়ন এবং বিষয়োপভোগে অপ্রসক্তি—ক্ষত্রিয়ের জন্য সংক্ষেপে এই কর্ম্মগুলি তিনি বিধান করিয়াছেন ।

Eng.—The Kṣatriya, He commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Vedas), and to abstain from attaching himself to sensual pleasures.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—प्रजानामिति । प्रजारक्षणादीनि क्षत्रियस्य कर्माणि कल्पितवान् । विषयेषु गीत-नृत्य-वनितोपभोगादिषु अप्रसक्तिः तेषां पुनः पुनरसेवनम् ॥ ८९ ॥

Notes on Kullūka

विषयेषु.........रसेवनम् ।—Non-addiction to enjoyments like music, dance, women, etc.—which means the absence of frequent enjoyment of these objects of enjoyments.

Extracts from other Commentaries

"यद्यपि विप्रादिरक्ष्यं तदवश्यं कार्यं, तथापि विप्रादीनां व्यसनैः न अपकर्षणम् । य एव व्यसनी तस्यैव नाशः । राज्ञस्तु व्यसनाक्रान्तत्वे राष्ट्रस्यैव विनाशः इत्येतदर्थमवोक्तम्" ।—सर्वज्ञनारायणः ।

Remarks

Bühler reads (with Medhātithi, Rāghavānanda—as he says) 'समादिशत्' for 'समासतः'—and translates 'commanded'.

For special note on these occupations,

---

1. M. reads अप्रसक्तिश्च ।

Compare—"त्रयो धर्मा निवर्तन्ते ब्राह्मणात् क्षत्रियं प्रति ।
अध्यापनं याजनञ्च तृतीयश्च प्रतिग्रहः ॥—X. 77.

Tending of cattle etc., are the duties of a Vaiśya.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।
वणिक्पथं कुसीदञ्च वैश्यस्य कृषिमेव च ॥ ९० ॥

Prose.—(स ब्रह्मा) वैश्यस्य पशूनां रक्षणं, दानम्, इज्याध्ययनम् एव च, वणिक्पथम् कुसीदं च, कृषिम् एव च (अकल्पयत्) ।

Beng.—পশুপালন, দান, যজ্ঞ, অধ্যয়ন, বাণিজ্য, কুসীদ এবং কৃষিকর্ম্ম তিনি বৈশ্যের নিমিত্ত ব্যবস্থা করিয়াছেন । Land and marine

Eng. Equiv.—वणिक्पथम्—to trade. कुसीदम्—to lend money. कृषिम्—agriculture.

Eng.—The Vaiśya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Vedas), to trade, to lend money, and to cultivate land.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—पशूनामिति । पशुपालनादीनि वैश्यस्य कल्पितवान्, वणिक्पथं स्थलजलादिना वाणिज्यं, कुसीदं वृद्ध्या धनप्रयोगः ॥ ९० ॥

Notes on Kullūka

(1) वणिक्पथ......वाणिज्यं ।—वणिक्पथ means land and marine trade.

(2) कुसीदं etc.—कुसीद means the floating of money on interest (वृद्धि)—also called वार्धुष्यम् ।

Remarks

वणिक्पथम्—वणिजां पन्थाः=वणिक्पथः, तम् । The समासान्त अच् comes by rule "ऋक्पूरब्धूःपथामानक्षे" (V. 4. 74).

It is to be noted that Mallinātha interprets the word वणिक्पथे as आपणे (shop) in शिशुपालवध—III. 38 (वणिक्पथे पूगकृतानि यत्र"). So वणिक्पथम् may also mean 'shop-keeping' business.

Service is the only duty of a Śūdra.

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ९१ ॥

Prose.—प्रभुः (ब्रह्मा) शूद्रस्य तु एतेषाम् एव वर्णानाम् अनसूयया शुश्रूषाम् एकम् एव कर्म समादिशत् ।

Beng.—প্রজাপতি ব্রহ্মা, শূদ্র-সম্বন্ধে অসূয়াবর্জনপূর্ব্বক বর্ণত্রয়ের সেবাই একমাত্র কর্ম্ম নির্দ্দেশ করিয়াছেন।

Eng. Equiv.—शुश्रूषाम्—service. अनसूयया—meekly.

Eng.—One occupation only the Lord prescribed to the Śūdra, to serve meekly even these (other) three castes.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—एकमेव त्विति । प्रभुर्ब्रह्मा शूद्रस्य ब्राह्मणादिवर्णत्रय-परिचर्यात्मकं कर्म निर्मितवान् । एकमेवेति । प्राधान्यप्रदर्शनार्थं, दानादेरपि तस्य विहितत्वात् । अनसूयया गुणानिन्दया ॥ ९१ ॥

Notes on Kullūka

(1) एकमेवेति.........विहितत्वात् ।—The term एकमेव (only occupation) has been used to show the importance (of that particular duty, i. e., सेवा) with regards to a Śūdra ; because liberality has also been recommended in the case of a Śūdra.

(2) अनसूयया etc.—without defaming merit. असूया is "गुणेषु दोषाविष्करणम्" ।

Extracts from other Commentaries

"अनसूयया अनिन्दया चिरेणापि तदुपरि विषादो न कर्तव्यः"—मेधातिथिः ।

Remarks

A Śūdra may demand salary for his service only from a Kṣatriya or a Vaiśya (and never from a Brāhmaṇa) ; compare "शूद्रस्तु वृत्तिमाकाङ्क्षन् क्षत्रमाराधयेद् यदि । धनिनं वाप्युपाराध्य वैश्यं शूद्रो जिजीविषेत्" ॥ (X. 121). But the special duty of a Śūdra is to serve a Brāhmaṇa—"विप्रसेवैव शूद्रस्य विशिष्टं

कर्म कीर्त्यते" । (X. 123). Never should a Śūdra earn wealth—"शक्तेनापि हि शूद्रेण न कार्यो धनसञ्चयः । शूद्रो हि धनमासाद्य ब्राह्मणानेव बाधते" ॥ (X. 129).

The mouth is the purest part in a human body.

ऊर्ध्वं नाभेर्मेध्यतरः पुरुषः परिकीर्तितः ।
तस्मान्मेध्यतमं त्वस्य मुखमुक्तं स्वयम्भुवा ॥९२॥

Prose.—पुरुषः नाभेः ऊर्ध्वं मेध्यतरः परिकीर्तितः । तस्य मुखं तु तस्मात् (मेध्यतरात् अंशात्) मेध्यतमं स्वयम्भुवा उक्तम् ।

Beng.—নাভির উর্দ্ধদেশ হইতে পুরুষ পবিত্রতর কীর্ত্তিত হন ; এবং ইঁহার মুখ পবিত্রতম এই কথা স্বয়ম্ভু বলিয়াছেন ।

Eng. Equiv.—नाभेः—of the navel. मेध्यतरः—purer. स्वयम्भुवा—by Brahmā.

Eng.—Man is stated to be purer above the navel (than below) ; hence the Self-existent (Svayambhū) has declared the purest (part) of him (to be) his mouth.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदानीं प्राधान्येन सर्गरक्षार्थत्वाद् ब्राह्मणस्य, तदुपक्रमधर्माभिधानत्वात् च अस्य शास्त्रस्य, ब्राह्मणस्य स्तुतिमाह—ऊर्ध्वमिति । सर्वतः एव पुरुषो मेध्यः, नाभेरूर्ध्वम् अतिशयेन मेध्यं, ततोऽपि मुखमस्य मेध्यतमम्, ब्रह्मणा उक्तम् ॥ ९२ ॥

Notes on Kullūka

(1) इदानीं......स्तुतिमाह ।—The author now extols the Brāhmaṇa because they chiefly contribute to the maintenance of creation and because they are the teachers of law as propounded in this treatise.

Remarks

Note the following stanza :—

"ऊर्ध्वं नाभेर्यानि खानि तानि मेध्यानि सर्वशः । यान्यधस्तान्यमेध्यानि देहाच्चैव मलाश्च्युताः ॥ (Manu, V. 132).

नाभेः—५मी by the rule "अन्यारादितरर्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते" (II. 3. 29)

—in connection with the word ऊर्ध्वम् which is a दिक्शब्द—(दिशि दृष्टः शब्दः दिक्शब्दः)।

मेध्यतरः—It is an example of "बौद्धप्रतियोग्यपेक्षया अतिशायने तरप्" ।

मेध्यतमम्—This is an आर्ष or प्राजापत्य form when judged from strictly grammatical point of view in connection with तस्मात्। But when the sense is considered तमप् is not out of place. Or, तस्मात् is हेतौ पञ्चमी ।

In fact the Brahmin is the lord of this whole creation.

उत्तमाङ्गोद्भवाज्ज्यैष्ठ्याद् ब्रह्मणश्चैव धारणात् ।
सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥ ९३ ॥

Prose.—उत्तमाङ्गोद्भवात् ज्यैष्ठ्यात् ब्रह्मणश्च एव धारणात् ब्राह्मणः अस्य सर्वस्य सर्गस्य धर्मतः प्रभुः ।

Beng.—(পুরুষের) উত্তমাঙ্গ হইতে উৎপত্তি, জ্যেষ্ঠত্ব এবং বেদধারণহেতু ধর্ম্মানুশাসনে ব্রাহ্মণই সমগ্র জগতের একমাত্র প্রভু ।

Eng. Equiv.—उत्तमाङ्गोद्भवात्—because he sprang from the mouth. ज्यैष्ठ्यात्—as he was the first-born. ब्रह्मणः—of the Veda.

Eng.—As the Brāhmaṇa sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—ततः किम् अतः आह । उत्तमाङ्गोद्भवादिति । उत्तमाङ्गं मुखं तदुद्भवत्वात् । क्षत्रियादिभ्यः पूर्वोत्पन्नत्वात्, अध्यापनव्याख्यानादिना युक्तस्य अतिशयेन वेदस्य धारणात्, सर्वस्य अस्य जगतो धर्मानुशासने ब्राह्मणः प्रभुः । "संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः" ॥ ९३ ॥

Notes on Kullūka

(1) ततः किम्......आह ।—If mouth is the purest part of the body what of that ?—To this question the author thus answers.

(2) अध्यापन......धारणात् ।—The Brāhmaṇa is the superior master of the Veda (in comparion to क्षत्रिय and वैश्य) because he is entrusted with the singular task of *teaching* and *explaining* the Veda.

(3) संस्कारस्य etc.—Compare—

"वैशेष्यात् प्रकृतिश्रैष्ठ्यात् नियमस्य च धारणात् ।
संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः ॥ ३ ॥

मनुसंहिता—Ch. X.

"On accout of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules and on account of his particular sanctification, the Brāhmaṇa is the lord of (all) castes (varṇa)."—(Bülher's translation).

Extracts from other Commentaries

"हेतुवचनात् ब्राह्मणः प्रभुः प्रभुरिव । प्रभुर्विनयेनोपसर्पणीयः । तदाज्ञायां च धर्मे स्थातव्यम् । धर्मतः प्रभुः धर्मे प्रभुरित्यर्थः । आद्यादित्वात् तसिः"—मेधातिथिः ।

"अन्योन्यं गुरवो विप्रा इत्युक्तेः विप्रस्यापि विप्रः शास्ता"—राघवानन्दः ।

"धर्मतो न्यायतो हेतोरित्यर्थः"—नन्दनः ।

Remarks

Bühler tianslates the word 'धर्मतः' after Nandana—'by right the lord'—Acc. to Kullūka the translation should be—'he is, with respect to the law, the lord.'

For the protection of the creation Brahmā produced the Brāhmaṇa from the mouth.

तं हि स्वयम्भूः स्वादास्यात्तपस्तप्त्वादितोऽसृजत् ।
हव्यकव्याभिवाह्याय सर्वस्यास्य च गुप्तये ॥ ९४ ॥

Prose.—हव्यकव्याभिवाह्याय अस्य सर्वस्य गुप्तये च स्वयम्भूः तपः तप्त्वा स्वात् आस्यात् तं (ब्राह्मणं) हि आदितः असृजत् ।

Beng.—ব্রহ্মা তপশ্চরণপূর্ব্বক হব্য (দেবতোদ্দেশে দীয়মান অন্ন) ও কব্য (পিতৃগণের উদ্দেশে দীয়মান অন্ন) অভিবহনের নিমিত্ত এবং এই সমগ্র জগতের রক্ষার নিমিত্ত তাঁহাকে (ব্রাহ্মণকে) স্বীয় মুখ হইতে প্রথমে সৃষ্টি করিয়াছিলেন ।

Eng. Equiv.—स्वात् आस्यात्—from his own mouth. आदितः—first. हव्यकव्याभिवाह्याय—in order that the offerings might be conveyed to the gods and Manes. गुप्तये—for protection.

Eng.—For the Self-existent (Svayambhū), having performed austerities, produced him first from His own mouth, in order that the offerings might be conveyed to the gods and Manes and that this universe might be preserved.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—कस्योत्तमाङ्गादयमुद्भूतः इत्यत आह।—तं हि स्वयम्भूरिति। तं ब्राह्मणं ब्रह्मा आत्मीयमुखात् देव-पितृ-हव्य-कव्य-वहनाय तपः कृत्वा सर्वस्य जगतो रक्षायै च क्षत्रियादिभ्यः प्रथमं सृष्टवान् ॥ ९४ ॥

Notes on Kullūka

(1) कस्यो......स्मात्।—From whose holy part of the body the Brāhmaṇa was born ?—To this question the author says—

(2) देव......वहनाय।—In order to carry हव्य of the gods and कव्य of the Manes.

N. B.—हव्य is the food offered to the gods and कव्य is the food offered to the Manes. Compare—"हव्यकव्ये दैवपैत्रे अन्ने" (अमरकोषः—II. 7). "हूयन्ते प्रीयन्ते देवा येन। हूयते प्रक्षिप्यते।......कूयते पितृभ्यः। 'कु शब्दे' ॥ Bhānuji Dīkṣita.

Extracts from other Commentaries

"अभिवाह्यायेति भावे कृत्यः कथञ्चित् द्रष्टव्यः सकर्मकत्वात् वहतेः। तेन च कर्मणा सर्वस्य त्रैलोक्यस्य गुप्तिः परिपालनं भवति। इतः प्रदानं देवा उपजीवन्ति। ते च शीतोष्णवर्षैरोषधीः पाचयन्ति। अतः परस्परोपकारात् गुप्तिः"—मेधातिथिः।

Remarks

अभिवाह्याय—अभि – वह् + ण्यत् भाववाच्ये। तस्मै। See extract from Medhātithi.

For parallel passages of this verse compare the following :—

"तपस्तप्त्वाऽसृजद् ब्रह्मा ब्राह्मणान् वेदगुप्तये ।
तृप्त्यर्थं पितृदेवानां धर्मसंरक्षणाय च ॥ १९८ ॥
सर्वस्य प्रभवो विप्राः श्रुताध्ययनशालिनः ।
तेभ्यः क्रियापराः श्रेष्ठास्तेभ्योऽप्यध्यात्मवित्तमाः" ॥ १९९ ॥

याज्ञवल्क्यसंहिता—Ch. I.

Gods and Manes consume their food through the mouth of a Brāhmaṇa.

यस्यास्येन सदाश्नन्ति हव्यानि त्रिदिवौकसः ।
कव्यानि चैव पितरः किं भूतमधिकं ततः ॥९५॥

Prose.—यस्य आस्येन त्रिदिवौकसः सदाः हव्यानि अश्नन्ति, पितरः च एव कव्यानि, ततः अधिकं किं भूतं भवेत् ?

Beng.—যাঁহার মুখদ্বারা দেবগণ নিত্য হব্য ভোজন করেন ও পিতৃগণ নিত্য কব্য ভোজন করেন—তাঁহা অপেক্ষা কোন্ পদার্থ শ্রেষ্ঠ ?

Eng. Equiv.—यस्यास्येन—by whose mouth. अश्नन्ति—eat. त्रिदिवौकसः—gods.

Eng.—What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the Manes, the offerings to the dead ?

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—पूर्वोक्तहव्यकव्यवहनं स्पष्टयति । यस्यास्येनेति । यस्य विप्रस्य मुखेन श्राद्धादौ सर्वदा देवा हव्यानि पितरश्च कव्यानि भुञ्जते, ततः अन्यत् प्रकृष्टतमं भूतं किं भवेत् ॥ ९५ ॥

Notes on Kullūka

(1) For हव्य and कव्य see the preceeding verse.

Extracts from other Commentaries

"देवा पितरश्च उत्तमस्थानाः मध्यमस्थानाश्च अप्रत्यक्षाः, न तेषां भोजनोपायः अन्यः अत्रान्यतः ब्राह्मणभोजनात्, अतः महान् ब्राह्मणः"—मेधातिथिः ।

Remarks

त्रिदिवौकसः—त्रिदिवः or त्रिदिवं ओकः (निवासः) येषां ते। The word त्रिदिव according to Amara is masculine, according to Medinī it is neuter. Bhānuji Dīkṣita thus derives it—"तिसृषु अपि अवस्थासु, त्रयी ब्रह्मविष्णुरुद्रा वा, दीव्यन्ति अत्र। यद्वा ब्राह्मवैष्णवरौद्रभेदेन सात्त्विकराजसतामसभेदेन वा त्रिविधो दीव्यति व्यवहरति प्रकाशते वा"।

The Brāhmaṇa is the best creation of the Creator.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः।
बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥९६॥

Prose—भूतानां etc., as in the verse.

Beng.—স্থাবর-জঙ্গম ভূতগণের মধ্যে যাহাদের প্রাণ আছে তাহারা শ্রেষ্ঠ। প্রাণীদিগের মধ্যে বুদ্ধিজীবীরা শ্রেষ্ঠ। বুদ্ধিজীবীর মধ্যে মনুষ্যগণ শ্রেষ্ঠ এবং মনুষ্য-দিগের মধ্যে ব্রাহ্মণগণ শ্রেষ্ঠ।

Eng.—Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brāhmaṇas.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—भूतानामिति। भूतारब्धानां स्थावरजङ्गमानां मध्ये प्राणिनः कीटादयः श्रेष्ठाः कदाचित् सुखलेशात्, तेषामपि बुद्धिजीविनः सार्थनिरर्थदेशोपसर्पणकारिणः पश्वादयः, तेभ्योऽपि मनुष्याः प्रकृष्टज्ञानसम्बन्धात्, तेभ्योऽपि ब्राह्मणाः सर्वपूज्यत्वात् अपवर्गाधिकार-योग्यत्वाच्च ॥ ९६ ॥

Notes on Kullūka

(1) भूतारब्धानां... .....मध्ये—Amongst all movable and immovable beings which are composed of the five great elements.

(2) प्राणिनः—those that are (visibly) endowed with life.

(3) कदाचित् सुखलेशात्—though very rarely they also experience pleasure.

(4) स्वार्थमित्यं......कारिणः—those who can move to a place conducive to their welfare, and recede from a place hostile to their interest.

(5) प्रकृष्टज्ञानसम्बन्धात्—because of their relation with higher wisdom.

(6) अपवर्गाधिकारयोग्यत्वाच्च—by virtue of their fitness for attaining final Emancipation.

N. B. The fit person to study a treatise on Salvation, is thus described in वेदान्तसार—"अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेन आपाततोऽधिगताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्धवर्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनिखिलकल्मषतया नितान्तनिर्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता"।

Extracts from other Commentaries

"पृथिव्यां ये भावाः स्थावराः वृक्षादयः, जङ्गमाः कृमिकीटादयः, भूतशब्देनोच्यन्ते।...ब्राह्मणाः ते हि लोके पूज्यतमाः। न च सर्वेण परिभूयन्ते ; जातिमात्राश्रयं हि तद्वधे महत् प्रायश्चित्तम्"। —मेधातिथिः।

"न च सर्वत्र ब्राह्मणेषु तुल्यबुद्धिः कर्तव्या इति श्लोकाभ्यामाह भूतानामिति"।—नन्दनः।

Of the Brāhmaṇas the best is he who knows Brahman.

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः[1] ॥ ९७ ॥

Prose.—As in the verse.

Beng.—ব্রাহ্মণদিগের মধ্যে বিদ্বান্ শ্রেষ্ঠ, বিদ্বানদিগের মধ্যে কৃতবুদ্ধিগণ শ্রেষ্ঠ, কৃতবুদ্ধিদিগের মধ্যে কার্য্যের অনুষ্ঠাতা শ্রেষ্ঠ এবং কার্য্যানুষ্ঠাতাদিগের মধ্যে ব্রহ্মবিৎ শ্রেষ্ঠ।

Eng. Equiv.—कृतबुद्धयः—those who recognize (the necessity and the manner of performing the prescribed duties). कर्तारः—performers.

1. The reading of F may be both वादिनः and वेदिनः। The word is written thus—वीदिनः which is evidently a mistake.

Eng.—Of Brāhmaṇas, those learned (in the Veda); of the learned, those who recognize (the necessity and the manner of performing the prescribed duties); of those who possess this knowledge those who perform them; of the performers, those who know the Brahman.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—ब्राह्मणेषु चेति। ब्राह्मणेषु मध्ये विद्वांसः, महाफलज्योतिष्टोमादिकर्माधिकारित्वात्। तेभ्योऽपि कृतबुद्धयः—अनागतेऽपि 'कृतं मया' इति बुद्धिर्येषां शास्त्रोक्तानुष्ठानेषु उत्पन्नकर्तव्यताबुद्धयः इत्यर्थः। तेभ्योऽपि अनुष्ठातारः हिताहितप्राप्तिपरिभागित्वात्। तेभ्योपि ब्रह्मविदः मोक्षभागित्वात् ॥ ९७ ॥

Notes on Kullūka

(1) महाफल...कारित्वात्—because they are fit to perform the ज्योतिष्टोम sacrifice, etc., which yields great merit.

(2) अनागतेऽपि......इत्यर्थः—who (by reason of their knowledge) deem a prescribed performance to have already been done, i. e., who have acquired a sense of duty in the performances prescribed by the Śāstras.

(3) हिताहित......भागित्वात्—because they can accept the wholesome and forsake the unwholesome.

Extracts from other Commentaries

"अत्र च सर्वत्र पूर्वपूर्वविशेषणवतामेव उत्तरोत्तरविशेषणसम्बन्धार्वं श्रेष्ठाम अन्यथा ब्राह्मणत्वस्यापि उत्तरेषु अननुवृत्त्यापत्तेः"—सर्वज्ञनारायणः।

"तेष्वपि ब्रह्मविदो ब्रह्मतत्त्वज्ञाः श्रेष्ठा इति सर्वत्रानुषज्यते ; सर्वकर्मणां पारम्पर्येण ब्रह्मण्येव तात्पर्येणोपयोगात् 'सर्वकर्माखिलं पार्थ ज्ञाने परिसमाप्यते' इति भगवदुक्तेः"—राघवानन्दः।

"एवं वदता ब्रह्मविद्भिरपि कर्म कर्तव्यमिति सूचितम्"—नन्दनः।

A Brāhmaṇa is an eternal incarnation of the sacred Law.

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ ९८ ॥

Prose.—विप्रस्य उत्पत्तिः एव धर्मस्य शाश्वती मूर्तिः। हि (यस्मात्) सः धर्मार्थम् उत्पन्नः ब्रह्मभूयाय कल्पते।

Beng.—ব্রাহ্মণের কেবলমাত্র উৎপত্তিই ধর্ম্মের অবিনশ্বর মূর্ত্তিস্বরূপ। কারণ ব্রাহ্মণ ধর্ম্মের নিমিত্ত উৎপন্ন হইয়া মোক্ষলাভের যোগ্য হন।

Eng. Equiv.—उत्पत्तिः—birth. मूर्तिः—incarnation. शाश्वती—eternal. ब्रह्मभूयाय—for being one with Brahman.

Eng.—The very birth of a Brāhmaṇa is an eternal incarnation of the sacred Law; for he is born to (fulfil) the sacred Law, and becomes one with Brahman.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—उत्पत्तिरेवेति। ब्राह्मणदेहजन्ममात्रमेव धर्मस्य शरीरम् अविनाशि, यस्मादसौ धर्मार्थं जातः। धर्मानुगृहीतात्मज्ञानेन मोक्षाय सम्पद्यते॥ ९८॥

Notes on Kullūka

(1) ब्राह्मणदेहजन्ममात्रमेव—the very birth of the body of a Brāhmaṇa.

N. B. The word विप्र has been used significantly in connection with the word उत्पत्ति; compare "जन्मना जायते विप्रः संस्काराद् द्विज उच्यते"।

(2) धर्मानुगृहीतात्मज्ञानेन।—by the Knowledge of the Supreme Soul resulting from (the practice of) Dharma.

Extracts from other Commentaries

"विद्वत्तादिगुणसम्बन्धिनो ब्राह्मणस्य विशेषे दर्शिते जातिमात्रं ब्राह्मणं कश्चिदवमन्येत तन्निवृत्त्यर्थमिदमुच्यते। उत्पत्तिरेव गुणानपेक्षाय जन्मैव......धर्मार्थमुत्पन्नो द्वितीयेन जन्मना उपनयनेन संस्कृतः"—मेधातिथिः।

"ब्रह्मभूयाय कल्पते मोक्षाय समर्थः, न क्षत्रियादयः, पारिव्राज्यानधिकारात्। अतएव उक्तं पुराणे क्षत्रियस्यापि यतिधर्मो विधीयत इति। यतिधर्मो यमनियमादिः न तु यतित्वम्" —सर्वज्ञनारायणः।

Remarks

This verse shows as Medhātithi observes, that we should not dis-

regard a man who is a Brāhmaṇa by birth though lacking in the qualities of a Brāhmaṇa *par excellence.*

शाश्वती—शाश्वत + ङीप्। For शाश्वत see St. 13.

ब्रह्मभूयाय—ब्रह्मणः भावः इति ब्रह्मन् + भू + क्यप्—भाववाच्ये by the rule "भुवो भावे" (III. 1. 107). The fourth case-ending is by the "कृपि सम्पद्यमाने च"।

A Brāhmaṇa is born as the highest on birth.

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते।
ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये ॥ ९९ ॥

Prose.—हि (यस्मात्) ब्राह्मणः जायमानः पृथिव्याम् अधि जायते (तस्मात् तस्य उत्पत्तिः धर्मस्य शाश्वती मूर्तिः)। (सः ब्राह्मणः) सर्वभूतानां धर्मकोषस्य गुप्तये ईश्वरः।

Beng.—যেহেতু, ব্রাহ্মণ জন্মমাত্রেই পৃথিবীতে সর্ব্বশ্রেষ্ঠ হন। ব্রাহ্মণ সকল প্রাণীর ধর্ম্মরূপ রত্নরাশির রক্ষাবিষয়ে সর্ব্বশ্রেষ্ঠ।

Eng.—A Brāhmaṇa, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the Law.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—ब्राह्मण इति। यस्मात् ब्राह्मणो जायमानः पृथिव्याम् अधि उपरि भवति, श्रेष्ठ इत्यर्थः। सर्वभूतानां धर्मसमूहरक्षार्थे प्रभुः, ब्राह्मणोपदिष्टत्वात् सर्वधर्माणाम् ॥ ९९ ॥

Notes on Kullūka

(1) ब्राह्मणोप......etc.—Because all sacred laws are expounded by Brāhmaṇas.

N. B. Compare "ब्राह्मणत्वस्य हि रक्षणेन रक्षितः स्याद्वैदिको धर्मस्तदधीनत्वात् वर्णाश्रमभेदानाम्" (शाङ्करभाष्य, Gītā I).

Remarks

हि—Govindarāja says—"पूर्वोक्तहेतुरयम्"—Bühler omits it in his

translation. It is to be connected with the first half of the previous verse.

पृथिव्याम् अधि—The सप्तमी in पृथिव्याम् is in connection with the word अधि which is a कर्मप्रवचनीय—"अधिरीश्वरे" (I. 4. 47) ; "यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी" (II. 3. 9),

The Brāhmaṇa is the proprietor of everything in this world.

सर्वं स्वं ब्राह्मणस्येदं यत् किञ्चिज्जगतीगतम् ।
श्रैष्ठ्येनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति ॥१००॥

Prose.—यत् किञ्चित् जगतीगतम् इदं सर्वं ब्राह्मणस्य स्वम् । श्रैष्ठ्येन अभिजनेन (च) ब्राह्मण: इदं सर्वं वै अर्हति ।

Beng.—পৃথিবীস্থ যাহা কিছু ধন তৎসমস্তই ব্রাহ্মণের নিজস্ব। উৎকৃষ্ট জন্ম এবং শ্রেষ্ঠত্ব-নিবন্ধন ব্রাহ্মণ সমস্তই পাইবার যোগ্য।

Eng.—Whatever exists in the world is the property of the Brāhmaṇa ; on account of the excellence of his origin, the Brāhmaṇa is, indeed, entitled to it all.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—सर्वं स्वमिति । यत् किञ्चित् जगद्वर्ति धनं तत् ब्राह्मणस्य स्वम्, इति स्तुत्या उच्यते । स्वमिव स्वं, न तु स्वम् एव ; ब्राह्मणस्यापि मनुना स्तेयस्य वक्ष्यमाणत्वात् । यस्मात् ब्रह्ममुखोद्भवत्वेन अभिजनेन श्रेष्ठतया सर्वं ब्राह्मण: अर्हति । सर्वग्रहणयोग्य: भवत्येव । 'वै' अवधारणे ॥ १०० ॥

Notes on Kullūka

(1) इति स्तुत्या उच्यते—this is said by way of compliment.

(2) स्वमिव……वक्ष्यमाणत्वात्—as if his property, but not actually his property ; because Manu has spoken of the theft on the part of Brāhmaṇa (compare "सुवर्णस्तेयकृत् विप्र:" etc.—Ch. XI. 100) (because if, everything belongs to a Brāhmaṇa, he cannot commit possibly theft).

(3) ब्रह्ममुखोद्भवत्वेन—Because he sprang from Brahman's mouth.

Extracts from other Commentaries

प्रभुत्वेनासौ गृह्णाति न प्रतिग्रहीतृतया इति। प्रशंसैषा न विधिरत एव चार्हतिशब्दः"— मेधातिथिः।

Remarks

स्वम्—wealth (neuter).

Other mortals subsist through the benevolence of a Brâhmaṇa.

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च।
आनृशंस्याद् ब्राह्मणस्य भुञ्जते हीतरे जनाः ॥१०१॥

Prose.—ब्राह्मणः स्वम् एव भुङ्क्ते, स्वं वस्ते, स्वं च ददाति। ब्राह्मणस्य आनृशंस्यात् हि इतरे जनाः भुञ्जते।

Beng.—ब्राह्मण (याहा किछू) भोजन करेन एवं परिधान करेन ताहा (अन्येर हइलेओ) ताँहार निजस्व। (अन्येर द्रव्य अपरके दान करिलेओ) तिनि निजेर द्रव्यइ दान करेन। ब्राह्मणेर कारुण्यवशतः अन्य लोके भोजनादि करे।

Eng. Equiv.—वस्ते—wears. आनृशंस्यात्—through the benevolence.

Eng.—The Brāhmaṇa eats but his own food, wears but his own apparel, bestows but his own alms; other mortals subsist through the benevolence of the Brâhmaṇa.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—स्वमेवेति। यत् परस्याप्यन्नं ब्राह्मणो भुङ्क्ते, परस्य च वस्त्रं परिधत्ते, परस्य गृहीत्वा अन्यस्मै ददाति तदपि ब्राह्मणस्य स्वमिव—पूर्ववत् स्तुतिः। एवं सति ब्राह्मणस्य कारुण्यात् अन्ये भोजनादिकं कुर्वन्ति ॥ १०१ ॥

Remarks

वस्ते—वस् + लट् ते। वस्त्र is derived from this वस् धातु which is different from वस् to live (वसति)।

Medhātithi observes—"It is by reason of the large-heartedness of the Brāhmaṇa that kings of earth enjoy their possessions; otherwise if the Brāhmaṇa were to wish—'I should take all this and apply it to my own use'—then all others would become penniless, having

nothing that they could use for their own benefit."—(Jhā's translation).

Manu has clearly settled the duties of a Brāhmana.

तस्य कर्मविवेकार्थं शेषाणां चानुपूर्वशः ।
स्वायम्भुवो मनुर्धीमानिदं शास्त्रमकल्पयत् ॥१०२॥

Prose.—तस्य (ब्राह्मणस्य) शेषाणां (क्षत्रियादीनां) च अनुपूर्वशः कर्मविवेकार्थं धीमान् स्वायम्भुवः मनुः इदं शास्त्रम् अकल्पयत् ।

Beng.—ব্রাহ্মণের এবং অবশিষ্ট ক্ষত্রিয়াদি বর্ণের কর্ত্তব্যাকর্ত্তব্য যথাক্রমে নির্দ্ধারণের জন্য ধীমান্ স্বায়ম্ভুব মনু এই শাস্ত্র রচনা করিয়াছিলেন ।

Eng. Equiv.—कर्मविवेकार्थम्—in order to clearly settle the duties. शेषाणां—of other (castes). अनुपूर्वशः—according to their order. धीमान् wise.

Eng.—In order to clearly settle his duties and those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Laws).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदानीं प्रकृष्टब्राह्मणकर्माभिधायकतया शास्त्रप्रशंसां प्रक्रमते —तस्य कर्मविवेकार्थमिति। ब्राह्मणस्य कर्मज्ञानार्थं, शेषाणां क्षत्रियादीनां च, स्वायम्भुवः ब्रह्मपौत्रः धीमान् सर्वविषयज्ञानवान् मनुरिदं शास्त्रं विरचितवान् ॥ १०२ ॥

Notes on Kullūka

(1) इदानीं......प्रक्रमते ।—Now the author proceeds to praise this present treatise as it expounds the duties of an excellent Brāhmaṇa.

(2) ब्रह्मपौत्र—(Manu) the grandson of Brahmā.

Extracts from other Commentaries

"सर्वस्या ब्राह्मणस्तुतेः फलप्रदर्शनार्थं श्लोकोऽयम् ।......अनुपूर्वशः प्राधान्यात् ब्राह्मणस्य अनुषङ्गात् क्षत्रियादीनाम्"—मेधातिथिः ।

Remarks

अनुपूर्वशः—on the significance of this word Medhātithi says—

'primarily for the Brāhmaṇas and secondarily for Kṣattriya and other castes'.

Only a learned Brāhmaṇa can teach this śastra to his pupils.

विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः ।
शिष्येभ्यश्च प्रवक्तव्यं सम्यङ् नान्येन केनचित् ॥१०३॥

Prose.—विदुषा ब्राह्मणेन इदं (शास्त्रं) प्रयत्नतः अध्येतव्यम्, शिष्येभ्यः च सम्यक् प्रवक्तव्यम् । न अन्येन केनचित् ।

Beng.—বিদ্বান্ ব্রাহ্মণ যত্নসহকারে এই শাস্ত্র অধ্যয়ন করিবেন এবং শিষ্যদিগকে সম্যগ্ ভাবে এই শাস্ত্রের উপদেশ দান করিবেন, অন্য কেহ করিবে না।

Eng. Equiv.—विदुषा—learned. प्रयत्नतः—carefully. प्रवक्तव्यम्—must instruct. सम्यक्—duly.

Eng.—A learned Brāhmaṇa must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—विदुषेति । एतच्छास्त्राध्ययनफलज्ञेन ब्राह्मणेन एतस्य शास्त्रस्य व्याख्यानाध्यापनोचितं प्रयत्नतोऽध्ययनं कर्तव्यम्, शिष्येभ्यश्च इदं व्याख्यातव्यम्, नान्येन क्षत्रियादिना । अध्ययनमात्रं तु व्याख्यानाध्यापनरहितं क्षत्रियवैश्ययोरपि "निषेकादि-श्मशानान्तः" इत्यादिना विधास्यते । अनुवादमात्रमेतदिति मेधातिथिमतं, तन्न मनोहरं,—द्विजैरध्ययनं ब्राह्मणेनैव अध्यापन-व्याख्याने इत्यस्य अलाभात् । यत्तु "अधीयीरंस्त्रयो वर्णाः" इत्यादि तत् वेदविषयमिति वक्ष्यति । विप्रेणैवाध्याप्यमिति विधाने सम्भवत्यपि । अनुवादत्वमस्येति मुधा (वृथा) मेधातिथिर्जगौ ॥ १०३ ॥

Notes on Kulluka

(1) एतच्छास्त्राध्ययन......क्षत्रियादिना—the Brāhmaṇa who knows the merit of studying this treatise, should carefully study it, so that he may be fit to explain and teach and then should explain it to his pupils—and nobody else like Kṣatriya, etc., shall teach it (the Śāstra).

(2) अध्ययनमात्रं......विधास्यते—but the mere study of this treatise

by the Kṣatriya and Vaiśya without teaching and explaining it, shall be prescribed later on in the stanza 'निषेकादि' etc. (II. 16)

N. B. The full verse is:—

"निषेकादि-श्मशानान्तो मन्त्रैर्यस्योदितो विधिः ।
तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो नान्यस्य कस्यचित्" ॥

(मनुसंहिता--Ch. II. 16).

"Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation and ending with the funeral rite is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsover"—(Bühler's translation) also note Kullūka's commentary thereon—"एतच्छास्त्रानुष्ठानञ्च यथाधिकारं सर्वैरेव कर्तव्यम् । प्रवचनन्त्वस्याध्यापनं व्याख्यानरूपं ब्राह्मणकर्तृकमेवेति विदुषा ब्राह्मणेनेत्यत्र व्याख्यातम्" ।

(3) अनुवादमात्रमेतत्...........मनोहरम् ।—According to Medhātithi the present verse is a mere repetition (अनुवाद) (of verse 16 in Ch. II)—and the view is not at all charming.

N. B. Medhātithi thus says—" 'Adhyetavyam pravaktavyam'—'can be studied and can be taught'—the verbal affix denotes *capability* not *injunction* (i.e., the meaning is that the institutes deserve to be studied and taught, etc.,) for actual injunctions are going to begin only from the Second Discourse onward ; and the present Discourse is purely descriptive, it contains no injunctions. Hence, just as the assertion, 'rice fo rms the food of kings' is regarded as a mere praise of the Rice, and it is not taken as a prohibition of its eating by people other than kings,—in the same manner, in the present passage the phrase 'not by any one else' is *not* a prohibition (of study by others) but only a praise of Institutes ; the sense thus is as follows :—'The Brāhmaṇa is the highest being in world,—these Institutes are the best of all Institutes,—hence these are capable of being studied and taught only by the said learned Brāhmaṇa,—and

they cannot be either studied or taught by any ordinary man'. "—(Dr. Jhā's translation).

(4) द्विज.........भावात् ।—(Here Kullūka gives reason for his disapproval of Medhātithi's view)—because that will not lead us to the conclusion that this treatise is to be studied by the twice-born castes (i. e., ब्राह्मण, क्षत्रिय and वैश्य), but it is to be taught and explained only by a Brāhmaṇa.

(5) यत्तु......वक्ष्यति ।—(If the opponent says—"Your previous conclusion is nothing new and moreover Medhātithi also accepts the theory that teaching is the monopoly of Brāhmaṇas in Manu X. 1 and thus your attack against Medhātithi is nullified"—Kullūka answers to this :—'The saying "अधीयीरंस्त्रयो" etc., in Manu X. 1 only refers to the study of the Veda (which also Medhātithi admits)—(and *not* of Manusaṁhitā or Śāstras in general).'

N. B. Compare : "अधीयीरंस्त्रयो वर्णाः स्वकर्मस्था द्विजातयः ।

प्रब्रूयाद्ब्राह्मणस्त्वेषां नेतराविति निश्चयः" ॥ १ ॥

Manusaṁhitā—Ch. X.

"Let the three twice-born castes, discharging their (prescribed) duties, study (the Veda) ; but among them the Brāhmaṇa (alone) shall teach it, not the other two ; that is an established rule."—(Bühler's translation).

(6) विप्रेवाध्याप्य......etc. ।—(This is in verse a summary of the foregone discussions and Kullūka is in the habit of versifying his own arguments) -when it is possible to assert that teaching is the monopoly of the Brāhmaṇas—it is futile obduracy on the part of Medhātithi to hold that this verse is a mere repetition (of verse 16 in Ch. II.)

Remarks

"The verse is not intended to exclude Kṣattriyas and Vaiśyas from

the right of studying the Manusamhitā, but merely from teaching it."—Bühler.

A Brāhmaṇa who studies this Śāstra is never tainted by sins.

इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः ।
मनोवाग्देहजैर्नित्यं कर्मदोषैर्न लिप्यते ॥१०४॥

Prose.—इदं शास्त्रम् अधीयानः ब्राह्मणः शंसितव्रतः मनोवाग्देहजैः कर्मदोषैः नित्यं न लिप्यते ।

Beng.—এই শাস্ত্র অধ্যয়ন করিলে এবং এই শাস্ত্রোক্ত ব্রতের অনুষ্ঠান করিলে ব্রাহ্মণ মনঃ, বাক্য ও দেহজনিত কর্ম্মদোষের দ্বারা কখনই লিপ্ত হয় না ।

Eng. Equiv.—शंसितव्रतः—who faithfully fulfils the duties. मनोवाग्देहजैः—arising from thoughts, words or deeds. नित्यं—ever.

Eng.—A Brāhmaṇa who studies these Institutes (and) faithfully fulfils the duties (prescribed therein) is never tainted by sins, arising from thoughts, words, or deeds.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदं शास्त्रमिति । इदं शास्त्रं पठन् एतदीयम् अर्थं ज्ञात्वा शंसितव्रतः अनुष्ठितव्रतः मनोवाक्कायसम्भवैः पापैः न सम्बध्यते ॥ १०४ ॥

Extracts from other Commentaries

"एवं सम्बन्धिद्वारेण ब्राह्मणार्थतया शास्त्रं स्तुत्वा अधुना साक्षात् स्तौति । इदं शास्त्रं जानानः शंसितव्रती भवति परिपूर्णयमनियमानुष्ठायी भवति"—मेधातिथिः ।

Remarks

Bühler's translation of शंसितव्रतः closely follows Medhātithi.

That Brāhmaṇa (who studies this Śāstra) purifies the company, ancestors, and descendants.

पुनाति पङ्क्तिं वंश्यांश्च सप्त सप्त परावरान् ।
पृथिवीमपि चैवेमां कृत्स्नामेकोऽपि सोऽर्हति ॥१०५॥

Prose.—सः पङ्क्तिं (तथा) सप्त सप्त परावरान् वंश्यान् च पुनाति । इमां कृत्स्नां पृथिवीम् अपि सः एकोऽपि अर्हति ।

Beng.—(এই শাস্ত্র অধ্যয়ন করিলে) ব্রাহ্মণ পংক্তিকে পবিত্র করেন এবং ঊর্দ্ধতন সপ্ত পুরুষ ও অধস্তন সপ্ত পুরুষ পবিত্র করেন এবং তিনি একলাই এই সমগ্র পৃথিবী পাইবার যোগ্য হন।

Eng. Equiv.—पुनाति—sanctifies. पंक्तिम्—row or company. वंश्यान्—generations. कृत्स्नाम् whole.

Eng.—He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—पुनातीति ।—इदं शास्त्रमधीयान इत्यनुवर्त्तते । अपाङ्क्तेयोपहतां पङ्क्तिम्, आनुपूर्व्या निविष्टजनसमूहं पवित्रीकरोति । वंश्यसवांश्च सप्त परान्, पित्रादीन्, अवरांश्च सप्त—पुत्रादीन्, पृथिवीमपि सर्वां सकलधर्मज्ञतया पात्रत्वेन ग्रहीतुं योग्यो भवति ॥१०५॥

Notes on Kullūka

(1) इदं शास्त्रम्……अनुवर्त्तते—the words इदं शास्त्रमधीयान are to be understood here as coming from the previous stanza (10. 104).

(2) अपाङ्क्तेयोपहताम्……समूहम्—a row which is defiled by (the presence of) unworthy guests i. e., a multitude of persons seated according to order.

N. B For the requisite qualifications of those Brāhmaṇas who are पंक्तिपावन (sanctifier of a row), See Manusaṁhitā Ch. III. 183-186. (अपाङ्क्तेयोपहता पङ्क्तिः पाव्यते यैर्द्विजोत्तमैः etc.).

(3) पृथिवीमपि………etc.—because of his knowledge of all the sacred laws, he becomes fit to possess the whole earth.

Extracts from other Commentaries

"विशिष्टानुपूर्वीकः संघातः पंक्तिरुच्यते, तां पुनाति निर्मलीकरोति । सर्वे दुष्टास्तत्सन्निधानाददुष्टाः सम्पद्यन्ते ;……धर्मज्ञता हि प्रतिग्रहाधिकारे हेतुः इतश्च सर्वे धर्माः ज्ञायन्ते"—मेधातिथिः ।

The study of this work brings welfare, wisdom, fame and Supreme Bliss.

इदं स्वस्त्ययनं श्रेष्ठमिदं बुद्धिविवर्धनम्।
इदं यशस्यं सततं[1]मिदं निःश्रेयसं परम्॥ १०६ ॥

Prose.—इदं श्रेष्ठं स्वस्त्ययनम्, इदं बुद्धिविवर्धनम्, इदं सततं यशस्यम्, इदं परं निःश्रेयसं (च भवति)।

Beng.—এই শাস্ত্র উৎকৃষ্ট স্বস্ত্যয়ন, ইহা বুদ্ধিবর্দ্ধক, সর্ব্বদা যশস্কর এবং মোক্ষলাভের প্রকৃষ্ট উপায়।

Eng. Equiv.—स्वस्त्ययनं—best means of securing welfare. यशस्यम्—conducive to fame. निःश्रेयसम्—Bliss. परम्—Supreme.

Eng.—(To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) Supreme Bliss.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदमिति। अभिप्रेतार्थस्य अविनाशः स्वस्ति; तस्य अयनं प्रापकम्। एतच्छास्त्रस्याध्ययनं स्वस्त्ययनं जपहोमादिबोधकत्वाच्च श्रेष्ठं स्वस्त्ययनान्तरात् प्रकृष्टं; बुद्धिविवर्धनम्, एतच्छास्त्राभ्यासेन अशेषविधिनिषेधपरिज्ञानात्; यशसे हितं यशस्यं विद्वत्तया ख्यातिलाभात्; परं प्रकृष्टं निःश्रेयसं, निःश्रेयसस्य मोक्षस्य उपायोपदेशकत्वात्॥१०६॥

Notes on Kullūka

(1) अभिप्रेतार्थस्य.........प्रापकम्—स्वस्ति means 'the non-hindrance of what is desired' (Jhā), and अयनम्—that which leads to it (स्वस्ति).

(2) एतच्छास्त्र......प्रकृष्टम्—the study of this treatise is conducive to welfare and it is most excellent (श्रेष्ठं), because it instructs on such acts as जप (telling of beads) and होम (pouring of libations) etc., and it is also superior to other स्वस्त्ययनs.

(3) अशेष......परिज्ञानात्—by the knowledge of numerous injunctions (विधि) and prohibitions (निषेध)।

1. J. F. M. read आयुष्यम्। Baṅgavāsī ed. also reads the same. [illegible] reading seems to be सततम्।

(4) विद्वत्तया......लाभात्—for gaining fame due to scholarship.

(5) निःश्रेयसम्.........etc.—the treatise brings about the highest good, because it instructs on the means of attaining salvation.

Remarks

Bühler reads आयुष्यं for यशस्यम् which is found in almost all the manuscripts of Manusaṁhitā. See footnote below—(1).

निःश्रेयसम्—irregularly formed by the Sūtra—"अचतुर-विचतुर-सुचतुरस्त्रीपुंस etc. (V. 4. 77)—समासान्त अच्।

In this work have been described the Sacred Law, the good and bad qualities of actions and the rule of conduct by the four castes.

अस्मिन् धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम्।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥१०७॥

Prose.—अस्मिन् (शास्त्रे) धर्मः अखिलेन उक्तः, कर्मणां गुणदोषौ च (उक्तौ), चतुर्णाम् अपि वर्णानां शाश्वतः आचारः च एव (उक्तः)।

Beng.—এই শাস্ত্রে ধর্ম সমগ্ররূপে উক্ত হইয়াছে, এবং কর্মের গুণ ও দোষ এবং চতুর্বর্ণের পরম্পরাগত আচারও কথিত হইয়াছে।

Eng. Equiv.—अखिलेन—fully. गुणदोषौ—good and bad qualities. आचारः—rule of conduct. शाश्वतः—immemorial.

Eng.—In this (work) the Sacred Law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (Varṇa).

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—अस्मिन् धर्म इति। अस्मिन् कार्त्स्न्येन धर्मोऽभिहितः—इति शास्त्रप्रशंसा। कर्मणाञ्च विहितनिषिद्धानाम् इष्टानिष्टफले; वर्णचतुष्टयस्यैव पुरुषधर्मरूप आचारः, शाश्वतः पारम्पर्यागतः। धर्मत्वेऽपि आचारस्य प्राधान्यख्यापनाय पृथक् निर्देशः ॥१०७॥

Notes on Kullūka

(1) कर्मणाञ्च......फले—the desired and undesired results of prescribed and prohibited actions.

(2) पुरुषधर्मरूप आचारः—custom in the form of the duties of individuals.

(3) पारम्पर्यागतः—handed down by succession.

(4) धर्मत्वेऽपि······निर्देशः—though custom is included in the duties, yet it has been separately mentioned in order to show its prominence.

Remarks

On आचार note the following from मेधातिथि—(Manu, II. 6).

"आचारो व्यवहारः अनुष्ठानं, यत्र श्रुतिस्मृतिवाक्यानि न सन्ति शिष्टाश्च धर्मबुद्ध्या अनुतिष्ठन्ति"।

अखिलेन—तृतीया by the वार्तिक—"प्रकृत्यादिभ्य उपसंख्यानम्"।

A twice-born man should be always careful as regards the rule of conduct (आचार).

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन् समायुक्तो[1] नित्यं स्यादात्मवान् द्विजः ॥ १०८ ॥

Prose.—आचारः परमः धर्मः, श्रुत्युक्तः स्मार्त एव च। तस्मात् आत्मवान् द्विजः अस्मिन् नित्यं समायुक्तः स्यात्।

Beng.—শ্রৌতই হউক অথবা স্মার্ত্তই হউক, আচার পরমধর্ম্ম। অতএব আত্মহিতৈষী দ্বিজ সেই আচারধর্ম্মে সর্ব্বদা যত্নবান্ থাকিবেন।

Eng. Equiv.—परमः—transcendent. श्रुत्युक्तः—taught in the revealed texts. स्मार्त—taught in the sacred tradition. समायुक्तः—careful. आत्मवान्—who possesses regard for himself.

Eng.—The rule of conduct is transcendent law, whether it be taught in the Revealed Texts or in the sacred tradition; hence a

1. J. F. M. read सदायुक्तः for समायुक्तः. Baṅgavāsī Ed. also has the same reading. The reading समायुक्तः, as noted in J. S. seems to be better.

twice-born man who possesses regard for himself, should be always careful to (follow) it.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—प्राधान्यमेव स्पष्टयति। आचार इति। युक्तः सर्वदा। आत्महितेच्छुः। सर्वस्यात्मास्तीति आत्मशब्देन आत्महितेच्छा लक्ष्यते ॥ १०८ ॥

Notes on Kullūka

(1) सर्वस्य......लक्ष्यते।—(The primary meaning of the word आत्मवान् is 'one who is endowed with soul') and because all beings are endowed with souls, hence by the secondary function (लक्षणा) of the word it refers to one who desires welfare of the soul.'

N. B. लक्षणा comes in when अभिधा is obstructed.

Extracts from other Commentaries

"स च श्रुत्युक्तः शौचादौ नवनीताभ्यञ्जनादिः ; आचमनादिः स्मार्तः यद्यप्यसावपि श्रौतः तथापि: श्रुतेः प्रत्यक्षायाः तत्परया भूलोकेऽनध्ययनात् स्मार्तता उक्ता"—सर्वज्ञनारायणः।

"श्रुत्युक्तः अग्निहोत्रहोमादिः, स्मार्तः अष्टकादिः"—नन्दनः।

Remarks

Compare :—"आचारः परमो धर्मः सर्वेषामिति निश्चयः।

हीनाचारपरीतात्मा प्रेत्य चेह च नश्यति" ॥ १ ॥ वशिष्ठधर्मशास्त्र VI.

N. B. A modern commentator splits it thus—आचारः श्रुत्युक्तः (आचारः), स्मार्त एव (आचारः) परमः धर्मः। He says —"the present topic is on आचार proper, but the author mentions here by the way two kinds of आचार, viz., श्रौत and स्मार्त". But we have followed Bühler and Jhā.

A Brāhmaṇa who departs from the rule of conduct does not reap the fruit of the Veda.

आचाराद् विच्युतो विप्रो न वेदफलमश्नुते।
आचारेण तु संयुक्तः सम्पूर्णफलभाग् भवेत् ॥१०९॥

Prose.—As in the verse, only insert न after वेदफलम्।

Beng.—আচারভ্রষ্ট দ্বিজ বেদবিহিত কর্ম্মফল প্রাপ্ত হন না। কিন্তু আচারযুক্ত হইলে তিনি (দ্বিজ) সম্পূর্ণ ফললাভ করেন।

Eng—A Brāhmaṇa who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—आचारादिति। आचाराद् विच्युतो विप्रो न वैदिकं फलं लभेत। आचारयुक्तः पुनः समग्रफलभाग् भवति ॥ १०९ ॥

Extracts from other Commentaries

"वेदविहितकर्मानुष्ठानफलं वेदफलमित्युक्तम्।......कामानां चात्र यद्वदन्ति, सम्पूर्णवचनात् आचारहीनस्याप्यस्ति कामेभ्यः फलसम्बन्धो न कृत्स्नफललाभ इति—तन्न, किञ्चिदर्थवादत्वात् अस्य"—मेधातिथिः।

Remarks

Compare the following parallel passages from वसिष्ठधर्मशास्त्र Ch. VI.

"नैनं तपांसि न ब्रह्म नाग्निहोत्रं न दक्षिणाः।
हीनाचारमितोभ्रष्टं तारयन्ति कथञ्चन ॥ २ ॥
आचारहीनं न पुनन्ति वेदा यद्यप्यधीताः सह षड्भिरङ्गैः।
छन्दांस्येनं मृत्युकाले त्यजन्ति नीडं शकुन्ता इव जातपक्षाः" ॥ ३ ॥

Good conduct is the root of all austerity.

एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम्।
सर्वस्य तपसो मूलमाचारं जगृहुः परम् ॥११०॥

Prose.—मुनयः एवम् आचारतः धर्मस्य गतिं दृष्ट्वा, सर्वस्य तपसः परं मूलम् आचारं जगृहुः।

Beng.—আচার হইতে ধর্ম্মের প্রাপ্তি হয়—ইহা দেখিয়া মুনিগণ সকল তপস্যার প্রকৃষ্ট কারণ আচারকে অবলম্বন করিয়াছিলেন।

Eng. Equiv.—मूलम्—root. जगृहुः—have taken.

Eng.—The sages who saw that the sacred Law is thus grounded

on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—एवमिति। उक्तप्रकारेण आचरात् धर्मप्राप्तिम् ऋषयो बुद्धा तपसः चान्द्रायणादेः समग्रस्य कारणम् आचारणम् अनुष्ठेयतया गृहीतवन्तः। उत्तरत्र वक्ष्यमाणस्य आचारस्य इह स्तुतिः शास्त्रस्तुत्यर्था ॥ ११० ॥

Notes on Kullūka

(1) उत्तरत्र.........etc.—the praise of good conduct, which will be discussed later on (in Ch. II), here in this verse, is for extoling the present treatise.

Extracts from other Commentaries

"यावत् किञ्चित् तपः-प्राणायाम-मौन-यम-नियम-कृच्छ्र-चान्द्रायणानशनादि"—मेधातिथिः।

"तस्मादाचाराधीनत्वं धर्मस्य दृष्टवन्तः"—इत्यभिप्रायः।

The contents of Manusaṁhitā.

(Ch. I) जगतश्च समुत्पत्तिं (Ch. II) संस्कारविधिमेव च।

व्रतचर्योपचारञ्च (Ch. III) स्नानस्य च परं विधिम् ॥१११॥

दाराधिगमनञ्चैव विवाहानाञ्च लक्षणम्।

महायज्ञविधानञ्च श्राद्धकल्पञ्च शाश्वतम् ॥ ११२ ॥

(Ch. IV) वृत्तीनां लक्षणञ्चैव स्नातकस्य व्रतानि च।

(Ch. V) भक्ष्याभक्ष्यञ्च शौचञ्च द्रव्याणां शुद्धिमेव च ॥ ११३ ॥

स्त्रीधर्मयोगं (Ch. VI) तापस्यं मोक्षं सन्न्यासमेव च।

(Ch. VII) राज्ञश्च धर्ममखिलं (Ch VIII) कार्याणाञ्च विनिर्णयम् ॥११४

साक्षिप्रश्नविधानञ्च (Ch. IX) धर्मं स्त्रीपुंसयोरपि।

विभागधर्मं द्यूतञ्च कण्टकानाञ्च शोधनम् ॥ ११५ ॥

वैश्यशूद्रोपचारञ्च (Ch. X) सङ्कीर्णानाञ्च सम्भवम्।

आपद्धर्मञ्च वर्णानां (Ch. XI) प्रायश्चित्तविधिं तथा ॥ ११६ ॥

(Ch. XII) সংসারগমনঞ্চৈব ত্রিবিধং কর্মসম্ভবম্ ।
নিঃশ্রেয়সং, কর্মণাঞ্চ গুণদোষপরীক্ষণম্ ॥ ১১৭ ॥
দেশধর্মান্ জাতিধর্মান্ কুলধর্মাংশ্চ শাশ্বতান্ ।
পাষণ্ডগণধর্মাংশ্চ শাস্ত্রেঽস্মিন্নুক্তবান্ মনুঃ ॥ ১১৮ ॥

Prose.—জগতশ্চ সমুৎপত্তিম্। সংস্কারবিধিম্ এব চ ব্রতচর্য্যোপচারং চ। স্নানস্য চ পরং বিধিং, দারাধিগমনং চ এব, বিবাহানাং চ লক্ষণং, মহাযজ্ঞবিধানং চ শাশ্বতং শ্রাদ্ধকল্পং চ। বৃত্তীনাং লক্ষণং চ এব, স্নাতকস্য ব্রতানি চ। ভক্ষ্যাভক্ষ্যং চ, শৌচং চ, দ্রব্যাণাং শুদ্ধিম্ এব চ, স্ত্রীধর্মযোগম্। তাপস্যং, মোক্ষং, সন্ন্যাসম্ এব চ। রাজ্ঞশ্চ অখিলং ধর্মম্। কার্য্যাণাং চ বিনির্ণয়ম্, সাক্ষিপ্রশ্নবিধানং চ। স্ত্রীপুংসয়োঃ ধর্মম্ অপি, বিভাগধর্মং, দ্যূতং চ, কণ্টকানাং চ শোধনং, বৈশ্যশূদ্রোপচারং চ। সঙ্কীর্ণানাং সম্ভবং চ, বর্ণানাম্ আপদ্ধর্মং চ। তথা প্রায়শ্চিত্তবিধিম্। কর্মসম্ভবম্ ত্রিবিধং সংসারগমনং চ এব, নিঃশ্রেয়সং, কর্মণাং গুণদোষ-পরীক্ষণং চ। (তথা) দেশধর্মান্, জাতিধর্মান্, শাশ্বতান্ কুলধর্মান্ চ, পাষণ্ডগণধর্মান্ চ—মনুঃ অস্মিন্ শাস্ত্রে উক্তবান্।

Beng.—(১ম অধ্যায়ে) জগতের সমুৎপত্তি, (২য় অধ্যায়ে) গর্ভাধানাদি সংস্কারবিধি, ব্রহ্মচারীর ব্রতচর্য্যা, ও গুরুসেবা, (৩য় অধ্যায়ে) গুরুগৃহ হইতে প্রতি-নিবৃত্তিকালে স্নানরূপ প্রকৃষ্ট বিধান—১১১

দারাধিগমন, অষ্টপ্রকার বিবাহের লক্ষণ, পঞ্চ-মহাযজ্ঞের বিধান ও নিত্য শ্রাদ্ধবিধি—১১২

(৪র্থ অধ্যায়ে) ঋত, অমৃত, প্রভৃতি জীবিকোপায়ের লক্ষণ, স্নাতকের ব্রত, (৫ম অধ্যায়ে) ভক্ষ্যাভক্ষ্য, অশৌচের পর শুদ্ধি, এবং জলাদিদ্বারা দ্রব্যের শুদ্ধি—১১৩

স্ত্রীধর্ম্মের নিয়ম (৬ষ্ঠ অধ্যায়ে) বাণপ্রস্থধর্ম্ম, মোক্ষ ও সন্ন্যাস (৭ম অধ্যায়ে) সমগ্র রাজধর্ম্ম (৮ম অধ্যায়ে) বিনির্ণয়।—১১৪

সাক্ষীদিগের প্রশ্নবিধান (৯ম অধ্যায়ে) স্বামী স্ত্রীর ধর্ম্ম, পৈতৃক-ধনবিভাগ, দ্যূত-সম্বন্ধীয় বিধান, চৌরাদি কণ্টক বা ক্ষুদ্র শত্রুর নিরসনোপায়—১১৫

বৈশ্য ও শূদ্রের অনুষ্ঠেয় ধর্ম্ম (১০ অধ্যায়ে) সঙ্কীর্ণ জাতির উৎপত্তি, বর্ণ সমূহের আপদ্ধর্ম্ম এবং (১১শ অধ্যায়ে) প্রায়শ্চিত্তবিধি—১১৬

(১২শ অধ্যায়ে) শুভাশুভকর্ম্মনিমিত্ত উত্তম, মধ্যম ও অধম ভেদে ত্রিবিধ দেহান্তরপ্রাপ্তি, নিঃশ্রেয়স বা আত্মজ্ঞান, এবং বিহিত ও নিষিদ্ধ কর্ম্মের গুণ ও দোষের পরীক্ষা—১১৭

আর শাশ্বত দেশধর্ম্ম, জাতিধর্ম্ম, কুলধর্ম্ম, পাষণ্ডধর্ম্ম ও বণিগাদি-গণধর্ম্ম এই সকল বিষয় মনু এই শাস্ত্রে বর্ণনা করিয়াছেন—১১৮

Eng.—The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the teacher's house),—111

(The law of) marriage and the description of the (various) marriage-rites, the regulations for the great sacrifices and the eternal rule of the funeral sacrifices,—112

The description of the modes of (gaining) subsistence and the duties of a Snātaka, (the rules regarding) lawful and forbidden food, the purification of men and of things,—113

The laws concerning women, (the law) of hermits, (the manner of gaining) final Emancipation and (of) renouncing the world, the whole duty of a king and the manner of deciding law-suits,—114

The rules for the examination of witnesses, the laws concerning husband and wife, the law of (inheritance and) division, (the law concerning) gambling and the removal of (men nocuous like) thorns,—115

(The law concerning) the behaviour of Vaiśyas and Śūdras, the origin of the mixed castes, the law for all castes in times of distress and the law of penances,—116

The threefold course of transmigrations, the result of (good or bad) actions, (the manner of attaining) Supreme Bliss and the examination of the good and bad qualities of actions,—117

The primeval laws of countries, of castes (Jāti), of families, and the rules concerning heretics and companies (of traders and the like)—(all that) Manu has declared in these Institutes.—118.

कुल्लूकभट्टकृता मन्वर्थमुक्तावली—इदानीं शिष्यस्य सुखप्रतिपत्तये वक्ष्यमाणार्थानुक्रमणिकामाह —जगतश्च समुत्पत्तिमिति, पावकृगणधर्मांश्चेत्यन्तेन। जगदुत्पत्तिर्यथोक्ता। ब्राह्मणस्तुतिश्च सर्गरक्षार्थत्वेन ब्राह्मणस्य, शास्त्रस्तुत्यादिकञ्च सृष्टौ एव अन्तर्भवति।—एतत् प्रथमाध्यायप्रमेयम्। संस्काराणां जातकर्मादीनां विधिम् अनुष्ठानम्, ब्रह्मचारिणो व्रताचरणम्, उपचारञ्च गुर्वादीनामभिवादनोपासनादि 'सर्वो द्वन्द्वो विभाषयैकवद् भवति' इतीएकवद्भाव:।—एतत् द्वितीयाध्यायप्रमेयम्। स्नानं गुरुकुलान्निवर्तमानस्य संस्कारविशेष: तस्य प्रकृष्टं विधानम् ॥ १११ ॥

दाराधिगमनमिति। दाराधिगमनं विवाह:, तद्विशेषाणां ब्राह्मादीनां च लक्षणं, महायज्ञा: पञ्च, वैश्वदेवादय:; श्राद्धस्य विधि: शाश्वत:;—प्रतिसर्गम् अनादिप्रवाहप्रवृत्तया नित्य:।—एष तृतीयाध्यायार्थ: ॥ ११२ ॥

वृत्तीनामिति। वृत्तीनां जीवनोपायानाम् ऋतादीनां लक्षणं स्नातकस्य गृहस्थस्य व्रतानि नियमा:।—एतत् चतुर्थाध्यायप्रमेयम्। भक्ष्यं दध्यादि, अभक्ष्यं लशुनादि, शौचं मरणादौ ब्राह्मणादेर्दशाहादिना, द्रव्याणां शुद्धिम् उदकादिना ॥ ११३ ॥

स्त्रीधर्मयोगमिति। स्त्रीणां धर्मयोगं धर्मोपायम्।—एतत् पाञ्चमिकम्। तापस्यं तपसे वानप्रस्थाय हितं तस्य धर्मम्, मोक्षहेतुत्वात् मोक्षं यतिधर्मम्। यतिधर्मत्वेऽपि सन्न्यासस्य पृथगुपदेश: प्राधान्यज्ञापनार्थ:।—एष: षष्ठाध्यायार्थ:। राज्ञोऽभिषिक्तस्य सर्व: दृष्टादृष्टार्थो धर्म:। —एष: सप्तमाध्यायार्थ:। कार्याणाम् ऋणादीनाम् अर्थिप्रत्यर्थिसमर्पितानां विनिर्णयो विचार्य तत्त्वनिर्णय: ॥ ११४ ॥

साक्षीति। साक्षिणाञ्च प्रश्ने यद्विधानं; व्यवहाराङ्गत्वेऽपि साक्षिप्रश्नस्य प्रधानत्वनिर्णयोपायत्वात् पृथक् निर्देश:।—एतदाष्टमिकम्। स्त्रीपुंसयो: भार्यापत्यो: सन्निधौ असन्निधौ च धर्मानुष्ठानम्। ऋक्थभागस्य च धर्मम्; यद्यपि ऋक्थभागोऽपि "कार्याणाञ्च विनिर्णयमि'त्यनेनैव प्राप्त: तथापि अध्यायभेदात् पृथक् निर्देश:। द्यूतविषयो विधिर्द्यूतशब्देनोच्यते। कण्टकानां चौरादीनां शोधनं निरसनम् ॥ ११५ ॥

वैश्यशूद्रोपचारञ्चेति। वैश्यशूद्रोपचारं स्वधर्मानुष्ठानम—एतन्नवमे। एवं संकीर्णानाम् अनुलोमप्रतिलोमजानाम् उत्पत्तिम्; आपदि च जीविकोपदेशम् आपद्धर्मम्।—एतद्दशमे। प्रायश्चित्तविधिम्—एकादशे ॥ ११६ ॥

संसारगमनमिति। संसारगमनं देहान्तरप्राप्तिरूपम् उत्तममध्यमाधमभेदेन त्रिविधम्

शुभाशुभकर्म हेतुकम् । निःश्रेयसम् आत्मज्ञानम्, सर्वोत्कृष्टमोक्षलक्षणश्रेयोहेतुत्वात् । कर्म चात्र विहितनिषिद्धानां गुणदोषपरीक्षणम् ॥ ११७ ॥

देशधर्मानिति । प्रतिनियतदेशे अनुष्ठीयमानाः देशधर्माः, ब्राह्मणादिजातिनियताः जातिधर्माः, कुलविशेषाश्रयाः कुलधर्माः । वेदबाह्यागमसमाश्रया प्रतिषिद्धव्रतचर्याः पाषण्डम्, तद्योगात् पुरुषोऽपि पाषण्डः, तन्निमित्ताः ये धर्माः "पाषण्डिनो विकर्मस्थान्" इत्यादयः, तेषां पृथग्धर्माभिधानात् । गणः समूहः वणिगादीनाम् ॥ ११८ ॥

Verse—111

Notes on Kullūka

(1) इदानीं.........आह—now, the author states in order the following contents of the treatise for the easy understanding of the pupil.

(2) ब्राह्मणस्तुतिश्च.........अन्तर्भवति—the praise of the Brāhmaṇa (in the 1st chapter) is for the reason that he mainly contributes to the preservation of the creation—and the praise of this work and the rule of conduct (आचार) etc., are all included in the (chapter on) creation.

(3) एतत् प्रथमाध्यायप्रमेयम्—this is the topic (प्रमेय) dealt with in the 1st chapter.

(4) संस्काराणाम् जातकर्मादीनाम्—Sacramental rites like जातकर्म etc., (the ceremony performed at the birth of a child).

(5) गुर्वादीनाम्............उपासनादि—the way of saluting and serving the preceptor, (father, mother), etc.

(6) सर्वो द्वन्द्वो......एकवद्भावः—the singular number in व्रतचर्योपचारम् is explained by the परिभाषा (No. 34) 'सर्वो द्वन्द्वो विभाषयैकवद्भवति'।

(7) गुरुकुलान्निवर्तमानस्य—of one who is returning from the house of his preceptor.

Extracts from other Commentaries

"एतावन्मात्र वस्तूनि नातिबहूनि शक्यन्ते श्रद्दधानैः पुरुषैर्ज्ञातुमिति संक्षेपोपदिष्टमार्गः

चात्मन्यभावो न दुःखी भवतीति। जगतश्च समुत्पत्तिमिति।......एतच्च अर्थवादतया उक्तं न प्रमेयतया। परयद्वचं वृत्तपूरणार्थम्" ।—मेधातिथिः।

"शास्त्रस्य समावर्तनाख्यस्य"—राघवानन्दः।

Remarks

"This subject (coming into existence of the world) has been dealt with in the Treatise as a commendatory description, and not as something to be actually accepted as absolutely true" —Medhātithi (Jhā's translation). Acc. to Medhātithi the word परम् has been used to fill in the metre.

Verse—112

Notes on Kullūka

(1) तद्विशेषाणां ब्राह्मादीनाञ्च—the eight forms of marriage are :—

"ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः" ॥ २१ ॥ मनुसंहिता—Ch. III.

(2) महायज्ञाः.........वैश्वदेवादयः।—The five great sacrifices are :—

ब्रह्मयज्ञः, पितृयज्ञः, देवयज्ञः, भूतयज्ञः and नरयज्ञः :—

Compare "अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम्" ॥७०॥ मनुसंहिता—Ch. III.

N. B. Kullūka's वैश्वदेव evidently refers to भूतयज्ञ. He who performs these five great sacrifices is not defiled by the sins (committed) in the five places of slaughter (सूनादोषैर्न लिप्यते)।

(3) शाश्वतः......नित्यः—it is eternal because its continuity has no beginning (it being repeated in each and every creation).

Remarks

According to Medhātithi the word शाश्वत has been used to fill in the metre.

Verse—113

Notes on Kullūka

(1) जीवनोपायानाम् ऋतादीनाम्।—The different modes of livelihood are ऋत (gleaning of corn), अमृत (what is given unasked), मृत (food obtained by begging), प्रमृत (agriculture) and सत्यानृत (trade and money-lending). See also notes on Kullūka St. 1(6)

(2) स्नातकस्य.........नियमाः।

N. B. A स्नातक is the initiated house-holder i. e., one who has finished his Vedic study and has returned home from his teacher's house. Such a स्नातक should not look at the rising or the setting sun, should not look at his own form reflected in the water—See Manusaṁhitā Ch. IV. verse 37—onwards.

(3) लशुनादि—लशुन is garlic (रसुन— in Bengali).

(4) शौचं.........इत्यादिना—purification after the prescribed period of uncleanliness caused by the death (of a relative) and the like—as discussed in शुध्येत् etc.' Compare—

"शुध्येद्विप्रो दशाहेन द्वादशाहेन भूमिपः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति" ॥ ८३ ॥

मनुसंहिता Ch, V.

'A Brāhmaṇa shall be pure after ten days, Kṣattriya after twelve, a Vaiśya after fifteen, and a Śūdra is purified after a month"—(Bühler's translation)

(5) द्रव्याणां etc.—the purification of articles viz., by water etc. See Manusaṁhitā Ch. V. 110-145.

Verse—114

Notes on Kullūka

(1) मोक्षहेतुत्वात्.........ज्ञापनार्थः—the final Emancipation is a duty of the recluse (यति) inasmuch as it leads to Salvation. Though the

great renunciation (सन्न्यास) is counted as one of the duties of the recluse, yet it has been separately mentioned to show its predominance.

(2) दृष्टादृष्टार्थो धर्मः—duty (of both kinds) leading to visible and invisible results.

(3) कार्याणां......समर्पितानाम्—Cases, viz., those of debts etc., which are filed (समर्पित) by the plaintiff (अर्थिन्) and the defendant (प्रत्यर्थिन्)।

N. B. For अर्थिप्रत्यर्थिन्—See Manu, VIII. 79.

Verse—115

Notes on Kullūka

(1) व्यवहाराङ्गत्वेऽपि......निर्देशः—though the examination of witnesses is a part of (any) legal procedure, yet it has been separately mentioned on account of its being the surest means of decision.

(2) एतत् आष्टमिकम्—this (discussion) belongs to chapter VIII.

N. B. Similarily the word पाञ्चमिकम्।

(3) सन्निधौ असन्निधौ च—in the presence and absence (of each other).

(4) यद्यपि ऋक्थभागोऽपि.........निर्देशः—the division of property though included under the category of कार्याणाञ्च विनिर्णयः is here separately mentioned because of its being treated in a separate chapter.

(5) अविषयौ......उच्यते—here the word 'gambling' refers to the rules of gambling.

N. B. द्यूत is of two kinds—gambling and betting (समाह्वयः)

"अप्राणिभिर्यत् क्रियते तल्लोके द्यूतमुच्यते ।

प्राणिभिः क्रियते यस्तु स विज्ञेयः समाह्वयः" ॥ २२३ ॥ मनुसंहिता Ch. IX.

"When inanimate (things) are used (for staking money on them), that is called among men gambling (dyūta), when animate

beings are used (for the same purpose), one must know that to be betting (samāhvaya) (Bühler's translation).

Verse—116

Notes on Kullūka

(1) अनुलोमप्रतिलोमजानाम्—See notes on Kullūka St. 2(2).

(2) आपदि च जीविकोपदेशम्—thus अजीगर्त who was hungry went to slay his own son and was untainted by sin. (See Manu, X. 105).

Verse—117

Notes on Kullūka

(1) संसारगमनं......हेतुकम्—Transmigration in the form of rebirth in a different body—which is of three kinds—high, middle and low, caused by good and bad actions.

N. B. Medhātithi says—"Or, संसार may be taken as standing for objects of the world, i. e., the three Regions of the Earth etc." ;—(Jhā's translation) (अथवा संसारविषयाः पृथिव्यादयो लोका उच्यन्ते) ।

(2) कर्मणाञ्च......etc.—examining the merits and demerits of prescribed and prohibited actions.

Verse—118

Notes on Kullūka

(1) प्रतिनियत......देशधर्माः—the laws of countries—those that are observed in particular countries (and not over the whole earth like the 'Holi-festival'—"होलिकादिधर्मान्"—राघवानन्दः).

(2) ब्राह्मणादि.........जातिधर्माः—duties of castes—those pertaining specially to the Brāhmaṇa and the other castes.

(3) कुलविशेषाश्रयाः कुलधर्माः—laws of dynasties those promulgated by famous dynasties.

(4) वेदबाह्यागम.........पाषण्डः—Heresy (पाषण्डम्) is the performance

of prohibited acts mentioned in heterodox (वेदबाह्य) treatises and a person is called heretic (पाषण्डः) who is in touch with this heresy.

(5) 'पाषण्डिनो......इत्यादयः—

"पाषण्डिनो विकर्मस्थान् वैडालव्रतिकान् शठान्।

हैतुकान् बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत्" ॥ ३० ॥ मनुसंहिता—Ch. IV.

"Let him not honour, even by greeting heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians (arguing against the Veda) and those who live like herons" (Bühler translation).

(6) तेषां पृथग्धर्मानभिधानात् -their special duties have not been spoken of (i. e., they have been mentioned only by names).

(7) गणः............वणिगादीनाम्—Guilds i. e., companies of traders (artisans, actors) and so forth.

Learn ye ! the whole work from me (Bhṛgu).

यथेदमुक्तवान् शास्त्रं पुरा पृष्टो मनुर्मया।
तथेदं यूयमप्यद्य मत्सकाशान्निबोधत ॥ ११९ ॥

॥ इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां प्रथमोऽध्यायः ॥

Prose.—पुरा मया पृष्टः मनुः इदं शास्त्रं यथा उक्तवान्, यूयम् अपि अद्य मत्सकाशात् इदं (शास्त्रं) तथा निबोधत।

Beng.—পূর্ব্বে মৎকর্ত্তৃক জিজ্ঞাসিত হইয়া মনু এই শাস্ত্র যেরূপভাবে বলিয়াছিলেন অদ্য আপনারাও আমার নিকট এই শাস্ত্র সেইরূপভাবে অবগত হউন।

Eng.—As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole work) from me.

—कुल्लूकभट्टकृता मन्वर्थमुक्तावली—यथेदमिति। पूर्वं मया पृष्टो मनुर्यथेदं शास्त्रम् अभिहितवान् तथैवान्यूनाऽनतिरिक्तं मत्सकाशात् शृणुत इति ऋषीणां श्रद्धातिशयार्थं पुनरभिधानम् ॥ ११९ ॥

॥ इति श्रीकुल्लूकभट्टकृतायां मन्वर्थमुक्तावल्यां मनुवृत्तौ प्रथमोऽध्यायः ॥

Notes on Kullūka

(1) अन्यूनाऽनतिरिक्तम्---neither more (अनतिरिक्तम्) nor less (अन्यूनम्).

N. B. Compare Mallinātha's "नामूलं लिख्यते किंचित् नानपेक्षितमुच्यते" ।

(2) शृणोत.........etc.—the repetition of the verb—'please Listen' (as in verse 60) is to rouse the faith (श्रद्धा) of the sages.

N. B. Acc. to Medhātithi "अवधानार्थः प्रतिबोधः" (the address is to attract their attention.)

Remarks

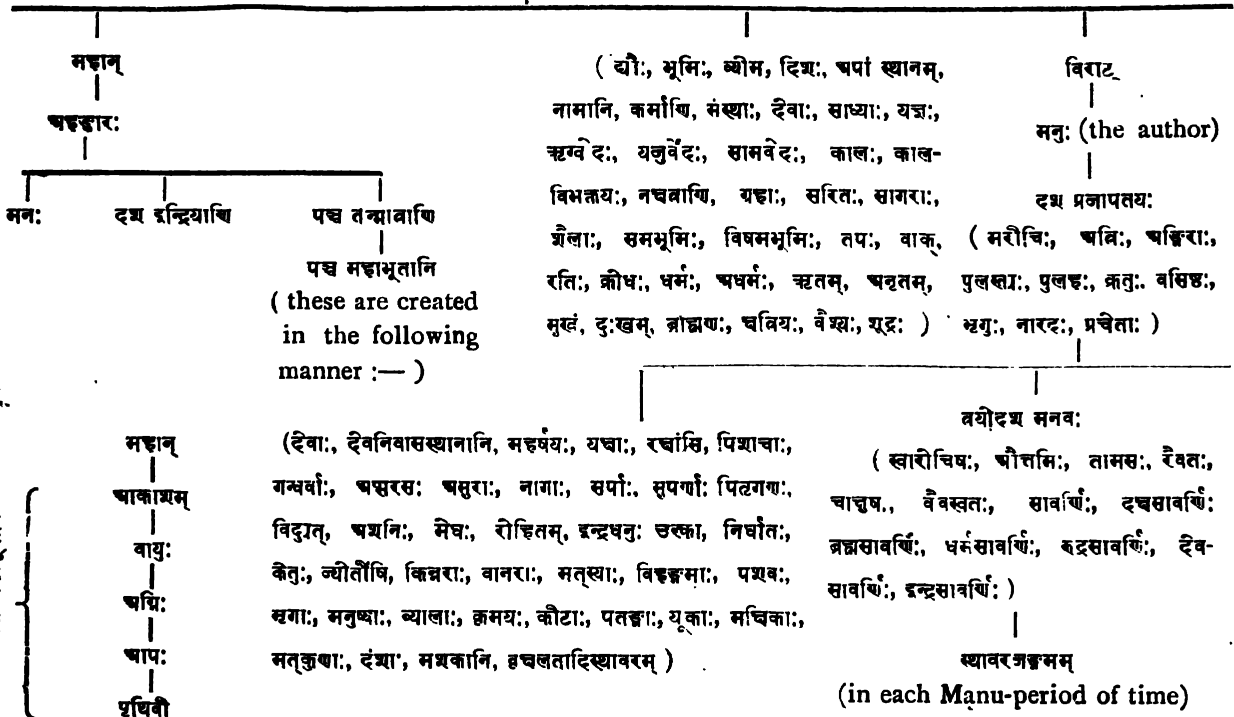
Colophon

इति श्रीकुल्लूक..... etc.—Here ends the first chapter in the commentary on Manusaṁhitā, called मन्वर्थमुक्तावली (pearl-like meaning of Manusaṁhitā) written by Srī-Kullūkabhaṭṭa.

॥ तस्मै ॥

APPENDIX A

The Chart of Creation



APPENDIX B

Model Questions with Answers

Q. 1. Trace briefly in English the process of world-creation as delineated in the first chapter of Manu (C. U. 1918).

Ans. In the beginning everything was unknowable. This Universe was wholly immersed in deep sleep. It was void of any distinctive marks and was unattainable by reasoning. Then the Self-born Lord, who is no other than the Supreme Soul, appeared with dynamic creative power dispelling the darkness. First with a thought He created the waters and placed his seed in them. In course of time that seed became a golden egg and in that egg He was born as Brahmā, the Progenitor of the whole world. Brahmā, (also famed as Nārāyaṇa), resided in that egg during a whole year and then by His thought divided it into two halves. And out of these two halves He formed heaven and earth, between them the middle sphere, the eight points of horizon and the eternal abode of waters. Then He created Mahat, the Great Principle, which produced Ahaṅkāra the Egoism which again in its turn generated the self-conscious mind the five organs of action, the five organs of knowledge and the five subtle elements. These five subtle elements produced the five gross elements. Thus the etherial space was created out of the Great Principle (महत्). From ether came out the wind which produced light. The light generated water which produced the earth.

Then He assigned their several names, actions, and conditions to all created beings. He created the gods, the Sādhyas, the sacrifice, time, divisions of time, the lunar mansions, the planets, the rivers, the oceans, the mountains, plains and uneven ground. For the due performance of the sacrifice, He drew forth from the fire, wind and the sun, the threefold enternal Veda called Ṛk, Yajus and Sāman. He produced austerity, speech, pleasures, desire and anger, merits and demerits, truth and falsehood, happiness and sorrow and the four castes, i. e., the Brāhmaṇa, Kṣattriya, Vaiśya and Śūdra.

Then the Self-born Brahmā divided His body into two parts—male and female ; and in the female he begot Virāj. Virāj was the father of Manu the exponent of this treatise. Manu in his turn created the ten sages—the lords of the people. They are Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada. These ten Lords of the people created the gods not created by Brahmā, the abode of the gods, the sages, Yakṣas, Rākṣasas, Piśācas, Gandharvas, Apsarases, Nāgas, demons, serpents, birds, and the different classes of Manes. They also created lightning, thunderbolt, cloud, rainbow, imperfect rainbow (rohita) meteors, supernatural sound, comets, various other luminaries, Kinnaras, monkeys, fishes, cattle, deer, men and ferocious animals with two rows of teeth. They produced large and small worms, locusts, lice, flies, bugs, gnats, mosquitoes and many kinds of immovable beings like trees, plants, etc.

. Then they created the thirteen Manus who in their respective Manu-period of time create and protect this entire world of movable and immovables beings. The names of these thirteen Manus are—Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa, Vaivasvata, Sāvarṇi, Dakṣasāvarṇi, Brahma-sāvarṇi, Dharma-sāvarṇi, Rudra-sāvārṇi, Devasāvarṇi and Indra-sāvarṇi.

Thus was created this universe. The genesis of the world as described in the first Chapter of Manusaṁhitā, is sometimes Paurāṇic and sometimes Sāṅkhyaite. This is the opinion of Medhātithi. But Kullūka has always tried to show that Manu was an adherent of non-dualistic Vedānta. The order of the creation, as described in the Upaniṣads, is quite different from that as found in the Purāṇas and the Sāṅkhya philosophy. In the Upaniṣads we find that the etherial space was the first element born from the Supreme Soul and then gradually wind, light, water and earth. The Sāṅkhya describes the origin of the world as beginning from Prakṛti. The golden egg is no doubt Purāṇic, in its introduction. From the above des-

cription of the world-creation, it is easy to see that the process of world-creation as delineated in the first chapter of Manu—is sometimes Paurāṇic and sometimes Sāṅkhyaite. Manu's apparently Paurāṇic and Sāṅkhyaite view of the world's creation, has been interpreted by Kullūka in the light of the Vedāntic theory. Sometimes Kullūka has taken the help of the Vedāntic creed as preached by Bhāskara, in order to defend the dubious position of Manu.

In conclusion, we should say with Manu—numberless are the Manu-periods of time ; so also are creations and destructions. Sportingly the Supreme Soul does this again and again.

Q. 2. Discuss Manu's theory of the creation of the world and show how far it accords with the views of the different schools of philosophy (C. U. 1916, 1922, Hons.).

Ans. See answer to Q. 1.

Q. 3. Explain Manu's theory of the origin of the Castes and enumerate the duties he has assigned to each. (C. U. 1916 Pass).

Ans. In one voice with the Veda, Manu declares that Brahmā (Puruṣa in Ṛgveda) created the Brāhmaṇa, Kṣattriya, Vaiśya and Śūdra from his mouth, arms, thighs and feet respectively for the prosperity of the worlds. In the Puruṣa-Sūkta of Ṛgveda we find the same theory of the origin of the castes. Manu has said elsewhere —"The oblations poured on fire by Brāhmaṇa etc., reach the sun, from sun comes the rain, from rains grows food and by food people multiply." Thus indirectly the caste contributes to the preservation of this creation. Thus in order to preserve this creation Brahmā has assigned different duties to the different castes. For Brāhmaṇas He ordained studying and teaching the Veda, sacrificing for their own benefit and for others and giving and receiving gifts. He ordained for the Kṣattriyas, protection of the people, munificence performance of sacrifice, Vedic study and non-addiction to objects of pleasure. To the Vaiśyas He assigned tending of cattle, charity,

sacrifiee, the study of the Vedas, marine and lana traae, money-lending business and agriculture. For the Śūdra He assigned only one duty—the ungrudging service to the three higher castes.

Of these four castes, again, the Brāhmaṇa is the highest. On account of his origin from the best and holiest limb of Brahmā, his seniority in birth, heritage of Vedic culture, the Brāhmaṇa is regarded as the master of this entire creation.

[See also our notes on Kullūka St. 31.]

Q. 4. State the different functions that Manu has assigned to the different castes (C. U. 1917 Pass).

Ans. See answer to Q. 3.

Q. 5. Quote or refer to the stanza, in Manusaṁitā which prescribe the respective duties of a Brāhmaṇa and a Kṣattriya (C. U. 1922 Pass).

Ans. See answer to Q. 3 and stanzas no. 88, 89.

Q. 6. Explain how it was that Manu began with an account of the creation of the universe when the question he had been asked related only to the duties (धर्म) of the different castes (C. U. 1920 Hons).

Ans. The introduction of the account of the creation of the world by Manu seems to be irrelevant when the question he had been asked related only to the duties of the diflerent castes. On this issue the commentators Medhātithi and Govindarāja have decided as follows—"The present treatise serves an extensive purpose because in the book have been mentioned all forms of existence (गति) of the creation beginning from Brahmā down to immovable objects (like trees, mountains etc.,) which are the results of their good and bad deeds. So we read in the 49th stanza of this book—"तमसा बहुरूपेण वेष्टिता: कर्म हेतुना". Elsewhere Manu has also said—"Let man having recognized even by means of his intellect these transitions of the individual soul which depend on merit and demerit, always

fix his heart on the acquisition of merit" (Ch. XII. 24). From all this it follows that Dharma is the cause of superiority in the scale of existence and Adharma is the reverse ; thus the present treatise, expounding the exact nature of Dharma and Adharma serves an extensive purpose, and as such should be studied. Such is the purport of chapter I."

Kullūka does not support this view of the Medhātithi and Govindarāja. He says that in answer to the question regarding the nature of Law (धर्म) it would be irrelevant to speak of the result of धर्म ; because the book itself shall be significant if the Law (धर्म) be mentioned merely. Moreover, in chapter XII we find the question of the sages regarding the retribution for deeds ; the same cannot be discussed here in chapter I. But rather in answer to the question of the sages regarding धर्म, the mention of Brahman as the Causeof the universe, is nothing but the statement of धर्म ; because the Knowledge of the Self is also our duty. So Manu himself has said—"Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, obedience to the rules of purification, coercion of the organs, wisdom, Knowledge of the Supreme Soul, truthfulness, and abstention from anger, form the ten-fold Law" (VI. 92). Here in his ennumeration of the ten-fold Law, Manu has spoken of Knowledge of the Supreme soul as धर्म. So it is said in the Mahābhārata that 'Knowledge of the Supreme Soul and endurance are laws in general'. And Yājñavalkya has spoken of आत्मज्ञान as the Supreme Law (परमधर्म). And moreover in Upaniṣads and in the Brahmasūtra of Bādarāyaṇa, ब्रह्म has been defined as the Cause of the universe. So Manu here has discussed in Chapter I, the Knowledge of Supreme Soul (ब्रह्म)—which is our highest duty (परधर्म), and in the second and subsequent chapters he has dilated on our subsidiary duties like sacraments, etc. ; hence there is no discrepancy in his argument. It is but natural that the main thing should be treated first in the chapter and then the subsidiary.

[See also our notes on Kullūka St. 5].

Q. 7. Explain the theory of the transmigration of the soul as propounded by Manu and show by reference to the context that this fact constitutes the keynote to his system of law. (C. U. 1916, Hons.)

Ans. When during the time of the great dissolution (महाप्रलय) the Universal Soul absorbs everything within it, then the individual soul sinks into nescience and for long remains in a dormant state with organs which do not function and departs from the body. Then the individual soul, encased in the astral body (लिङ्गशरीर) together with the organs, goes out. But when having become elemental it enters into animal or vegetable seeds, then again it assumes a gross body.

Thus Manu in stanzas 55, 56 has propounded the theory of the Transmigration of the Soul. Manu has said that this entire creation is nothing but a terrible and changing cycle of births and deaths (St. 50). When the soul migrates from one body to the other, the actions an individual has done in this and previous other births, follow ; Because, the next body which he will enter, shall be determind by his actions. So Manu has said that the plants are enveloped by muliform darkness the result of their actions done in previous lives (St. 49). Thus practically we find that deeds are our sole masters and God is a mere director of those deeds done by us. This being the case, it should be our constant effort to do good deeds and not bad. Andin the matter of differentiating good from bad, the Veda is the sole authority. We must have a guide who shall always direct us in the path of virtue. And the omiscient Manu has propounded his system of Law only to guide humanity to its final Emancipation. This book Manusaṁhitā, prepared by the selfless Manu, shall ever be remembered by the suffering humanity.

Q. 8: "ननु ब्रह्मजातत्वे अस्य शास्त्रस्य कथं मानवव्यपदेशः ?"—How has this question been answered by the commentators ? (C. U.)

Ans. See our notes on Kullūka St. 4 (5) (6) (9).

Q. 9. Translate into English :—

Stanzas No.—6, 7, 23, 30, 49, 54, 55, 57, 75, 81.

Ans. See English Translation.

Q. 10. Explain :—

Stanzas No.—5, 19, 21, 26, 45, 55, 74, 80.

Ans. See elucidations and notes on Kullūka.

APPENDIX C

A Note on the Reading of the Text

The reading of the Text and Kullūka's commentary has been based on the following manuscripts and printed editions :—

F. = A manuscript of the Fort William College—containing the text only in Devanāgarī (bound in one volume with the व्यवहारतत्त्व of रघुनन्दन)—belonging to the Asiatic Society of Bengal (No. I. C. 16).

M. = Manusaṁhitā (Mandalik's edition).

J. = Manusaṁhitā (Jīvānanda Vidyāsāgara's edition).

JS. = Manusaṁhitā—Ch. I, Ed. by J. N. Kaviratna B. A., and Prof. Satyendranath Sen M. A. (1917).

APPENDIX D

Index of the S'lokas

(The reference is to the Ślokas)